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A
PATTERN
FOR
Young Students, &c.

PATTERN

FOR

~~Young Students~~

IN THE

UNIVERSITY

PATTERN



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A
PATTERN
FOR
Young Students
IN THE
UNIVERSITY,

Set forth in the Life of
Mr. AMBROSE BONWICKE,
Sometime Scholar of
St. JOHN'S COLLEGE
IN
CAMBRIDGE.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς πόλεως.
Luke xiii 24.

L O N D O N:
Printed for J. and J. BONWICKE, and
STEPHEN AUSTEN, in St. Paul's
Church-yard, and F. COGAN, at the
Blue Ball without Temple-Bar. 1729.

A

~~PATTER~~

FOR

Young's Students

IN THE

UNIVERSITY

Set form in the title of

I need not describe the importance of this
 communication to the public mind.
 The object of this publication is to
 show the necessity of a more
 all the advantages of the
 Public one is, the one of more
 for its limitation, but it is not
 its object to be retained in the



I have the honor to acknowledge the receipt of your
 letter of the 10th inst. and in reply to inform you
 that the same has been forwarded to the proper
 authorities for their consideration.

TO THE

R E A D E R.

I Need not apologize, I hope, for communicating to the Publick the Life of a Person so little known to it. The Virtues of a Private Life, tho' they appear not to the World, with all the Advantage that those of a Publick one do, yet are of more Use for its Imitation, and perhaps not less difficult to be attained to in a remarkable Degree.

An

TO the READER.

An Appearance in the Heavens contrary to the usual Course of Nature, may strike us with Surprise, and convince us of a Power more than human: But such a Power is not less shewn in the constant Motion of the Planets, and the silent Regularity of the World. Our Reason may be affected as much by the one, as our Imagination is by the other.

Every one from a View of such a Character as Cicero describes and is here exemplified, will draw the same Conclusion.

Ego, si quis, iudices, hoc robore animi, atque hac indole virtutis ac continentiae fuit, ut respiceret omnes voluptates, omnemque vitae suae cursum in labore corporis atque in animi contentione conficeret; quem non quies, non remissio,

To the READER.

missio, non æqualium studia, non
ludi, non convivia delectarent; ni-
hil in vitâ expetendum putaret
nisi quod esset cum laude & cum
dignitate conjunctum: hunc meâ
sententiâ divinis quibusdam bonis
instructum atque ornatum puto.

Cic. pro M. Caelio.

A PAT.

To the Reader

With the most respectful
and sincere acknowledgments
to the several Gentlemen
who have been so good
as to present me with
their valuable contributions
to this work, I beg to
assure them that they
will find their names
inserted in the proper
place, and that they
will be able to see
the result of their
contributions in the
next edition.



A PAT.

[1]

A
PATTERN
FOR
Young Students
IN THE
UNIVERSITY, &c.

SUCH Examples as this which
I am now communicating to
Posterity being very rare, or,
through a faulty Neglect, sometimes
buried in Silence ; I think it my
B Duty

Duty to prevent the Loss of one, and to endeavour to perpetuate the Memory of a young Man, who in this degenerate Age is scarce to be parallel'd. The Works of God ought always to be remembered, especially those of his Grace; and a Victory obtained by his Favour over the World, the Flesh and the Devil, is more worthy to be recorded and celebrated than a Victory over an Enemy in the Field, where the Carnage of Bodies, and the worse Havock of Souls, must needs create Horror to the Mind of a good Man when he seriously contemplates them.

Ambrose Bonwicke, whose short Life I endeavour thus to lengthen as far as I can, was the first-born Child of *Ambrose Bonwicke*, and *Elizabeth* his Wife, Daughter of *Philip Stubbs*, Citizen of *London*, and several Years Inhabitant of the Parish of *St. Peter Cornhill*, where she had the Happiness of improving her Piety by her constant Attendance on the Service,
Ser-

Sermons and Sacraments, under the most regular Administration of the pious and learned Doctor *Beveridge*; which Piety she early instill'd into this her Son, and had the Comfort to see it increase to a very great Degree. He was born at the Master's House adjoining to *Merchant-Taylor's School* in *London*, on Wednesday *September 30*, 1691. and being weakly and in Danger of Death, he was baptized privately that Day Sevensnight, *October 7*. Afterwards when he grew stronger, and able to bear it, he was carried to the Parish Church on *St. Luke's Day*, *October 18*. being *Sunday*; and there received into the Congregation of *Christ's Flock*, by the Reverend Doctor *Whincup* then Rector. His Father being obliged within a Quarter of a Year after his Birth to leave that House, he was carried from thence to *Headley* in *Surrey*, where he continued till he was eleven Years of

Age, and laid the Rudiments of Learning under his Father.

Jan. 11, 1702-3. he was admitted into *Merchant-Taylor's School*, and boarded with his Uncle Mr. *Henry Bonwicke*, a Bookseller in *St-Paul's Churchyard*, a Man of great Piety and Probity; by which he had the Advantages of being the more acquainted with Books, and influenc'd by a very good Example. Here he followed his Studies regularly, and gained the Affection of his Master, and all he conversed with: and being pretty well established in Piety and Virtue, was the better able to proceed in both, even after he had lost his dear Uncle's Example, which it pleased God to deprive him of, by taking him to himself, after he had enjoyed it somewhat more than three Years. He was constant to his Morning and Evening private Prayers, and to the public also, as far as the necessary Attendance on his Studies would per-

permit. And having been confirm-
 ed in due Time, and now arriv-
 ed to the Age of seventeen Years, tho'
 he was yet a Schoolboy, he would
 no longer defer his Reception of the
 Holy Sacrament; but thus address'd
 himself to his Father in his Letter
 of *February* 25, 1708-9. " You
 " have told me, Sir, I should not
 " want any Helps for my Learning
 " (and I do not know that I do
 " want any) and I doubt not but
 " you will assist me in my Devoti-
 " ons also, and therefore desire you
 " would lend me a Book or two to
 " employ my spare Time in the
 " ensuing *Lent*; for I think I can-
 " not employ too much Time in
 " the preparing my self for the most
 " Holy Sacrament you intend I shall,
 " and I desire to receive. If you
 " cannot well spare me a Book or
 " two, I shall be very glad to buy
 " my self one, if you would but please
 " to send (when you have an Op-
 " portunity, and can spare Time)

“ a Line or two of your Advice a-
 “ bout the properest Books and
 “ Means, for I have no Books that
 “ are particularly relating to that
 “ great Affair”.

In this Part of a long Letter (such
 as his generally were, as knowing
 that upon that Account they were
 the more grateful) are evident Marks
 of great Piety, Modesty and Respect
 for his Father. He carefully kept
 what Letters he received, and in
 one of them I find this Answer from
 his Father; “ I approve of your
 “ whole Conduct in the School-
 “ Affair you mention, as you ima-
 “ gined I would; and would have
 “ you comply with every Body, e-
 “ specially your Master, in all Things
 “ you can with a safe Conscience.
 “ If Mr. H. had gone, as he had
 “ some Thoughts, you should have
 “ had *Doctor Patrick's Christian Sa-*
 “ *crifice* to assist you in your Pre-
 “ paration; according to your pious
 “ Design; but I must wait for some
 “ other

“ other Convenience of sending it.
 “ In the mean Time the *The Whole*
 “ *Duty of Man* (which I think you
 “ have) and your *Winchester Manu-*
 “ *al*, will very well supply that De-
 “ fect”. I suppose shortly after
 this he received that excellent Book
 of Doctor *Patrick's*, for I find him
 in a Letter *March 11.* returning ma-
 ny Thanks to his Father for a Book
 he had just received, and he hopes
 he shall make a good Use of.

According as his Custom was at all
 Breakings up, he went to his Father's
 this *Easter, 1709.* and there spent
 the Holy Week in attending the dai-
 ly Service, and completing his Pre-
 paration for the Holy Eucharist. An
 especial Part of which according to
 the Apostle, *1 Cor. xi. 28.* is Exami-
 nation, in which he was extraordina-
 ry exact from the very first to the
 Day of his Death. Having thus be-
 gun to communicate at this great
 Festival, he resolved to omit no Op-
 portunity of repeating it; and upon

his Return to *London*, waited on Doctor *Mandevil*, the Rector of the Parish he then lived in, for his Approbation, which he readily obtained. He had Doctor *Lake's* *Officium Eucharisticum* handsomly bound up, (which he paid for out of his own little Stock) with spare Leaves at each End, into which he transcribed Prayers and Meditations out of Doctor *Beveridge*, Mr. *Nelson*, and *The Whole Duty of Man*, chiefly for his Use at the Time of receiving. There was in this, as in all his other devotional Books, this Distich. *

O Jesu, mea sola fames, mea sola voluptas!

Quàm sapias Ipse, Tui si sapit ipsa fames!

To which in this was subjoyn'd the following Hexastich,

Fide Deo, dic sæpe preces, peccare caveto,

Sis humilis, pacem dilige, magna fuge.

Multa

Matth. Casimir. Sarbievii Epigr. CIV.

*Multa audis, dic pauca, tace abdita,
scito minori.*

*Parcere, majori cedere, ferre parem.
Propria fac, persolve fidem, sis æquus
egenis,*

*Parta tuere, pati disce, memento
mori.*

At the latter End of *July* this Year 1709. he removed nearer to the School, and became a Parishioner of Doctor *Whincup's*, who first received him into the Congregation of *Christ's Flock*; and having obtained his Approbation, as before he had Doctor *Mandevil's*, he was for near a Twelvemonth, that is to say, all the Time he continued at *Merchant-Taylor's School*, a constant Communicant, binding himself by repeated Sacraments to the Captain of his Salvation, in the same Church where he was first listed under his Banner. He made the *Saturday* his ordinary Day of Preparation, as having then most Time at his own Disposal, and

was concerned when necessary Business robb'd him of any Part of it. Thus *March* 4, 1709-10. while Doctor *Sacheverel's* Trial was depending, he concludes a Letter to his Father, "I have heard some few Particulars, but must beg Pardon for any more at this Time, having already, I am afraid, intruded too far upon a Time I had set apart for a better Purpose". Tho' afterwards when he had more Leisure, he gave his Father a very large Account of that Trial in two long Letters. So upon another Preparation Day, *June* 3, 1710. he writes thus. "Going to so many Places I have but little Time to spare, and therefore can't be longer; hoping at the same Time, that having been about necessary Business, and so lately at the Communion, (that is to say, the *Sunday* before being *Whitsunday*) a shorter Preparation for to Morrow will be accepted". He never was concerned for the Loss

Loss of those Sports and Diversions which those of his Years generally set their Hearts so much upon, but his Delight was in Devotion, and doing his Duty; and he very rarely miss'd the seven o'rh'Clock Evening Prayers, and was as constant on holy Days at those of eleven in the Morning, at a Church in the Neighbourhood.

One of his strongest natural Inclinations was to his dear Relations, and he was always forward and earnest to visit them upon all Vacations: Yet he made even this submit to Religion, and moved, in a Letter to his Mother, that he might stay in Town beyond the usual Time, for the Sake of a Sacrament the first Sunday in *April* this Year, though the very next was *Easter* Day.

He had been left Captain of the School at the last Election 1709. and in *October* following was congratulated from St. *John's* with the News of a Vacancy there, it being pre-

fumed he would reap the Benefit of it. However, not long after he began to be somewhat dubious of Success, his not reading Prayers being taken Notice of by the Master of the Company, Alderman *Ward*, who, it was supposed, came to the Knowledge of it by the Means of some one of the Head-Scholars, that hoped by putting by *Bonwicke* to succeed himself. 'Tis the Custom of that School for the Head-Scholars in their Turns to read the Prayers there; and among other Prayers for the Morning, the first Collect for the King at the Communion Service of our Liturgy is appointed to be read. This our conscientious Lad stuck at, it being indeed one of the most improper Prayers in the whole Liturgy to be used for a Governor whom he thought was not so *de jure*, as well as *de facto*. On this Account he was frequently attack'd by most of his Friends in *London*, who endeavour'd not only to convince him with

Argu-

ments, but to affright him with the Consequences of his not complying. But the heroic Youth stood firm against all their Assaults, resolving to sacrifice every Thing rather than his Conscience. In a Letter to his Father, dated *February* 22, 1709-10, wherein he gave him a large Account of what two of his Uncles had said to him on this Point, he thus expresses himself: " Now tho' I am
 " very well convinced in my own
 " Breast that these Arguments are
 " very false, yet I cannot so well
 " answer to them, because I do not
 " know whether you would have
 " me open my self so much as I
 " must of Necessity do, if I go to
 " refute these Arguments; there-
 " fore I hear all and say little: But
 " if you would have me do other-
 " wise, pray let me know it". And in another Place thus: " I am sted-
 " fastly resolved to keep to your
 " Opinion, which I take to be the
 " right and my Duty; and I hope
 " God

“ God will give me Grace and Cou-
 “ rage to suffer for the same, when-
 “ ever it shall please him to call me
 “ to it”. To support and comfort
 him in this Trial, he received two
 Days after the following Letter from
 his Mother. “ Dear *Ambrose*, we
 “ are afraid by your Letter that
 “ came by your Uncle, that you
 “ trouble your self too much; and
 “ had that come Time enough for
 “ us to send you Orders to come
 “ down on *Tuesday*, I believe it had
 “ been done, though your Father
 “ thought it would be too great a
 “ Fatigue to return so soon, now
 “ the Ways are so bad. I pity you,
 “ supposing you have not one Friend
 “ at *London* to encourage you, but
 “ that all blame us and you: I
 “ hope notwithstanding, you will
 “ take Courage and bear up, when
 “ you consider you had the same
 “ Fate which you now fear, before
 “ you were a Month old, and it
 “ has pleased God you have want-
 “ ed

“ ed for nothing since that Time;
 “ and therefore you have great Reason
 “ son to hope, if you do your Duty,
 “ ty, God will still provide for you
 “ some Way or other; we don’t
 “ in the least doubt of it. And if
 “ you are put by going to *Oxford*,
 “ and don’t like *Cambridge* so well,
 “ you may assure your self we shall
 “ not desire you to go thither, nor
 “ think you a Burthen to us here,
 “ where you have a good Friend to
 “ direct you in your Studies: In the
 “ mean Time God may raise us and
 “ you up Friends, as he has done to
 “ a worthy Person, which he never
 “ knew nor heard of before his
 “ Troubles. So praying God in
 “ all Things to direct and rule
 “ your Heart, I leave you to his
 “ Protection, who am,

Your Loving Mother,

E. B.

At length the Election for this Year 1710. came on, and St. Barnabas

bas being on a *Sunday*, the Orations, Examinations, and other Exercises, were performed the Day before: In all which our Youth came off with a Reputation answerable to his Post and Standing. Particularly his Extempore Translation of *Livy*, (which was truly so, for he declared he had never read that Part of the History before) was so much admired, that Doctor *Delaune* the President of St. *John's* in *Oxford*, told the Master of the School 'twas fit to be printed. On *Sunday* in the Evening they proceeded to the Election, and the Captain being called in, the Master of the Company spoke to him in these, or Words to this Effect: " Mr. *Bonwicke*, the President and Gentlemen who have examined you as a Candidate for this Election, declare that you have performed your Duty very well, and are every Way capable of being elected. But the Company who are the Electors have received Infor-
 " mation

" mation that you have not read the
 " Prayers of the School, whether
 " enjoin'd by the Statutes or your
 " Master I can't tell. The Com-
 " pany therefore desire to know of
 " you the Reason why you did not
 " read them. You may make what
 " Excuse you please, I do not put
 " any Thing to you to say, but on-
 " ly the Reason why you did not
 " read them". To which he in
 short answered: " Sir, I could not
 " do it". Upon which the Master
 and several other Persons there pre-
 sent, said, It was very honestly said,
 a very honest Answer, the best An-
 swer he could give; and one, that
 he was very ^{sorry} for him. Within a
 little while after, the second and
 fourth Boys were elected, the
 third being set aside for having been
 absent some considerable Time from
 the School since the last Election.

Our young Confessor bore this
 Defeat serenely and chearfully, and
 after he had served a long Appren-
 ticeship

riceship at the School, having been
 near seven Years and a half there,
 and above six of them in the Head-
 Form, he laid down all his Hopes
 of going to the same University and
 College of which his Father had
 been, and of which he had heard so
 much, (and once had viewed from
 an adjacent Hill) with an Evenness
 of Mind becoming the Title here
 given him; and retired to his Fa-
 ther's in the Country, where he pa-
 tiently and industriously assisted him
 in his Business, till the *Bartholomew*
Vacation afforded them Leisure for
 a Journey to *Cambridge*; where he
 was admitted into *St. John's Col-
 lege Aug. 25*, and had another Mor-
 tification in seeing several that had
 been below him at School, superior
 to him in the University. But this
 and some others he scarce regarded,
 being on many Accounts so well
 pleased with his Condition. It pleas-
 ed God to raise him up many
 Friends, and among them one espe-
 cially,

cially, over whom his Chamber was, who was all along like a Father to him in Care and Kindness, and whose Favours were so many, that there was scarce any Letter of the many that he wrote home, but mention'd some of them. He had an agreeable Chamber-Fellow, a very good Scholar, a sober and innocent yet chearful Companion. But the greatest Happiness of all, and what he valued above the Honours and Profits he lost with his Election to the other *St. John's*, was the frequent Returns of the holy Sacrament, which he would have miss'd of there, and could not, I think, have enjoyed at any other House in either of the Universities, except *Christ-Church* in *Oxford*; which being a Cathedral as well as a College, is under a double Obligation of conforming it self to the fourth Rubric after the Communion Service. Accordingly the second Sunday after his Admission, as soon as he was tolerably settled, he
addres-

address'd himself again to this holy Duty, having had no Opportunity of communicating since he left *London*; and 'tis certain from that Time he miss'd but four Sacraments all the while he was there, two of which happened on State-Festivals, and the other two when he was confined to his Chamber for the Sake of his Health.

Just before he left *Headley*, he had by his dear Mother's Direction, transcribed into one of the spare Leaves in his *Officium Eucharisticum*, a short Prayer for a Student, out of Dr. *Patrick's* Book of Devotions for Families, &c. And as soon as his Books were arrived, he betook himself heartily to his Studies, and pursued them in Spight of *Sturbridge* Fair, which made most of the other Students idle, and by that Means deprived him (for want of Auditors) of those Lectures and Instructions of his Tutor, which would have been more grateful to him than any of the
Diver-

Diversions of that Season. And from that Time he followed his Studies so close, that in the Space of eleven Months, he had read over all *Dionysius's Periegesis*, the Oxford Edition; *Virgil* to the ninth Book of the *Æneis*; all *Ælian's Varia Historia*, as it is printed for the Use of *Eton School*; all *Terence*, fifty *Hebrew Psalms*, a great Part of *Seneca the Philosopher*, all *Burgersdicius's Logic*, all the *Fasciculus præceptorum Logicorum*, *Oxon.* and half another Logic Book; all *Bussièrè's Flosculi Historici*, all *Pindar's Olympic Odes*, and the four first of the *Pythian*, the Lives of the first three Emperors in *Suetonius*, five Books of *Pliny's Epistles*, the Dialogue *De Oratoribus*, by some ascribed to *Quintilian*, by others to *Tacitus*; the first Book of *Ascham's Epistles*, the first Volume of *Plutarch's Lives*, the first Volume of my Lord *Clarendon's History*, and some other Books; and, this not hastily or perfunctorily, but

but he made his Observations as he read them, and transcribed *Excerpta* out of several of them into his *Adversaria*. Besides these, on Holy-Days he read Books of Piety, and on Sundays no other, having in the forementioned Space of eleven Months read all *Thomas à Kempis de imitatione Christi*, the *Whole Duty of Man*, some Pieces of *Kettlewell*, *Brome* of Fasting, almost all *Nelson's Festivals and Fasts*, a Book that he had a great Value for, and which he quickly purchased after his Arrival at *St. John's*; besides several Chapters in the *Greek Testament*, and other Parts of the Holy Bible. He had moreover in this Time translated into *English* a *Latin Sermon* of Doctor *Henry Byam's*, preached before the Clergy at *Exeter*, at the triennial Visitation of Doctor *Joseph Hall*, Bishop of *Exon*; and *Erpenius's* Epistle to the Reader before his Edition of *Ringelbergius*, and *Erasmus de ratione Studii*; had made four and
 twenty

twenty *Greek* or *Latin* Themes, eighteen Copies of *Latin* Verses, with some *Greek*, three *Latin* Epistles, and three Epitomes, one of which was of the first Part of *Eustacbius's* Ethics, and transcribed into a Paper Book among his other Exercises, but the other two do not appear. Besides all this, his Practice was for his Improvement in the *Greek* Tongue, to take the *Latin* Translation of an Author, either Prose or Verse, and turn it himself into *Greek*, either Prose or Verse; and dividing his Paper Book into two Columns, in one of them he writ his own Version, and in the other the Author, that so he might see wherein he fell short of the Original. And thus had he in the aforesaid Space of eleven Months imitated a hundred Verses of *Theognis*, four Epigrams of *Theocritus*, and eleven Dialogues of Mr. *Leedes's* *Lucian*, from the Beginning in Order, omitting only the eighth and the tenth, (which he had
done

done before he came to the University) and concluding with the thirteenth. And all this, notwithstanding his constant Attendance on all the Exercise of the House, and his Tutor's private Lectures. But he was an excellent Husband of his Time, rising often at four o'clock, and sometimes earlier, very rarely exceeding six, and that only when the College Prayers were later than ordinary; and never, if he was well, going to Bed till near ten. Quickly after his Settlement at St. John's he fixed to himself a weekly Course of Study, as appears from a Letter he writ to his Father *Sept. 14*, of that Year 1710. " My Tutor (says he) " did not talk to me about a Method, &c. as I hear is customary; " but I have (thinking it convenient) proposed to my self one, viz. " on *Tuesdays* and *Thursdays* all Day, " and *Saturday Mornings*, which " are our Logic-Lecture Days, to " read Logic only, as being what " I most

" I most need, *Monday Mornings*
 " *Greek Prose*, chiefly *Hierocles*, as
 " being read at Lecture after Din-
 " ner: When that's done, the rest
 " of the Afternoon I intend to turn
 " the Translation of a *Greek Au-*
 " *thor*, Prose and Verse, by Turns
 " into *Greek*; *Wednesday Morning*
 " *Latin Prose*, Afternoon *Latin*
 " *Verse*; *Friday Morning Greek*
 " *Verse*, Afternoon *Hebrew*; *Satur-*
 " *day Afternoon Hebrew*, and ho-
 " ly Duties. If you think fit to
 " make any Additions or Alterati-
 " ons, pray send 'em. I think also
 " to make what he calls a Common-
 " Place-Book, in which to write
 " Observations".

Within less than a Quarter of a
 Year after his coming he was cho-
 sen Scholar of the House, and the
 very worthy Master, Doctor *Gower*,
 told him, 'twas his regular and good
 Behaviour that got him that Prefer-
 ment, and was the likeliest Means
 to get him more. On this Occasi-

on a very worthy Member of that House wrote thus to his Father.

REV. SIR, Nov. 16, 1710.

I “ Wish I had been in St. John’s
 “ to have received you when
 “ you brought your Son, who I am
 “ glad gives us so very good Hopes
 “ of his being a Credit to the Soci-
 “ ety. He brought me your kind
 “ Letter the Day after the Election
 “ was over, and found me very
 “ ready to give him Joy of his Suc-
 “ cess, which was better than his
 “ Tutor and I first expected. He
 “ is chosen into a Scholarship, the
 “ Value of which will be, while
 “ Corn holds a good Price, pretty
 “ considerable, and was this last
 “ Year to his Predecessor more than
 “ double the Value of the Exhibi-
 “ tion he was to have had, which I
 “ presume Mr. *Anstey* told you was
 “ five Pounds. Himself or his Tu-
 “ tor may have given you some
 “ Account of it already, but might
 “ not

" not be able to give you so exact-
 " ly the Value of it. His Exhibi-
 " tion would have lasted no longer
 " than till he is Batchelor of Arts,
 " but his Scholarship till Master;
 " and I pray God preserve him to
 " enjoy this Favour of the College
 " till he both deserves and receives
 " greater. I gave Mr. Roper your
 " Service, who joins in the Return
 " of his to you with

Rev. Sir,

Your most faithful

Humble Servant,

THO. BROWNE.

Upon this good Success our pi-
 ous Youth did not *sacrifice to his net,*
 or *burn incense to his drag,* but gave
 the Glory of it to God alone. For
 thus he prefaces the Account he gave
 his Father of it: " I have told you
 " how God has delivered me from
 " Trouble; I am now to let you
 " know with what great Mercies he
 " has bless'd me. And concludes

all thus: “ I doubt not but you’ll
 “ join with me in praying to God
 “ to enable me to keep the Favour
 “ of the Master, which by his Bless-
 “ ing I have thus signally gain’d”.

His first and greatest Concern af-
 ter this, was to keep the Oath (of
 observing the Statutes of the College)
 which he had taken when he was ad-
 mitted Scholar. And understanding
 that some of these were grown into
 Disuse, “ so that it would be ridi-
 “ culous in him, nay perhaps to the
 “ Disturbance of the Peace of the
 “ College to pretend to observe
 “ them; I begun (says he) to doubt
 “ whether I could perform my Oath,
 “ and at the same Time comply
 “ with the Customs of the College;
 “ and whether, to keep a good Con-
 “ science, though with the Loss of
 “ all my Preferment here, I was not
 “ immediately to quit my Scholar-
 “ ship at least, if not the College.
 “ On the other Hand I could not
 “ think that, if the governing Part
 “ and

“ and whole College should annul
 “ a Law by their Practice, one sin-
 “ gle Scholar was obliged to ob-
 “ serve it. However I could not
 “ be free (considering the dreadful
 “ Guilt of the most heinous Sin of
 “ Perjury) from some Doubts and
 “ Scruples, and therefore made
 “ haste to wait on my good Friend
 “ Mr. R. that I might know his
 “ Sentiments. He, I thank God,
 “ has settled my Mind, and freed
 “ me pretty well from my Scruples.
 “ But it being a Matter of the great-
 “ est Importance to have one’s
 “ Conscience quiet and at Ease, I
 “ would, when you have Leisure
 “ and Opportunity, beg your Opi-
 “ nion of the Case, Whether being
 “ ready, whenever my Superiors
 “ shall require it, to perform every
 “ Article of the Statutes that con-
 “ cerns me, or suffer the Punishment
 “ they shall think fit to inflict; and
 “ performing to the best of my Pow-
 “ er, whatever I can presume they
 C.3 “ would

“ would have me do, or punish me
 “ for not doing; and avoiding
 “ whatever they would have me not
 “ do, or would punish me if they
 “ knew I did, and observing what-
 “ ever else I conveniently can; and
 “ being also sorry that all required
 “ by the Statutes is not to be per-
 “ formed, I faithfully perform my
 “ Oath, and can with a good Con-
 “ science acquit my self of Perjury.
 “ And whether by the Words (*fa-*
 “ *ciam ab aliis observari*) which are
 “ part of the Oath, I am obliged
 “ to tell Lads continually their Du-
 “ ty as far as I know it, and also to
 “ inform against Transgressors. To
 which I find this Answer returned by
 his Father: “ I know not how to
 “ express my great Obligations to
 “ Mr. R. particularly from his free-
 “ ing you from your Scruples about
 “ the Statutes, which Thing, no
 “ Doubt, he has well consider’d, and
 “ therefore is best able to give you
 “ Satisfaction. I herewith send you
 “ our

“ our University Statutes, in the
 “ 195 Page whereof, you have this
 “ Matter resolved. The Resoluti-
 “ on indeed has not the same Au-
 “ thority in Respect of your Sta-
 “ tutes that it has of ours, but I
 “ think the Reason is the same for
 “ both. 'Tis the governing Part
 “ of the College that must answer
 “ for the Neglect or Disuse of any
 “ Statute, the main Business of the
 “ Juniors, and what I suppose is of-
 “ ten enjoyn'd 'em in those very
 “ Statutes; being Obedience: And
 “ what you resolve upon in Dis-
 “ charge of your Oath, is I believe
 “ as much as the Foundress her self,
 “ if she were alive, would require
 “ of you. It is out of your Province
 “ to attempt a Reformation, and
 “ and would be an Affront to your
 “ Governors: And the [*faciam ab*
 “ *aliis observari*] can never be meant
 “ to oblige you to oppose them. I
 “ bless God for his extraordinary
 “ Grace to you in giving you so con-

“ scientific a Regard to Oaths,
 “ which I doubt are generally too
 “ much disregarded in both Uni-
 “ versities; of which the sad Effects
 “ are too visible all over the Nati-
 “ on”. In his next to his Father he
 thus expresses himself: “ I return
 “ you many Thanks, and praise God
 “ that I am by yours, and good
 “ Mr. R’s Assistance, now so well
 “ satisfied in a Matter of such Im-
 “ portance.

His Temperance was always very
 great, and his Fasting and Absti-
 nence rather more than his weak
 Constitution could well bear. Yet
 we shall find him still increasing those
 Rigours, and tho’ at first he con-
 tented himself with missing his Break-
 fast, and eating his bare Commons
 on the Church Fasts, and his Days of
 Preparation for the blessed Sacra-
 ment; afterwards on the Approach
 of *Lent* his Rules were more severe,
 which being written in his *Officium*
Eucharisticum without any Date,
 might

might be made about this Time,
 and are as follow. “ Remember to
 “ observe all *Lent* with Abstinence
 “ and Retirement, and Interruption
 “ of Visits; and the *Wednesdays* and
 “ *Fridays* therein, together with the
 “ Holy Passion-Week, with strict
 “ Fasting. Observe all *Vigils* with
 “ Abstinence and Prayer, as also
 “ *Embers* and *Rogations*; and all *Fri-*
 “ *days* in the Year with strict Fasting:
 “ But have always Regard to thy
 “ Health, and necessary Occasions,
 “ as Travelling and the like. Be
 “ not over-scrupulous as to the
 “ Accidents of Place, Friends, Ci-
 “ vility, &c. which may sometimes
 “ put by thy stated Rules. Be al-
 “ ways prepared for charitable Of-
 “ fices; and let not thy Fasts make
 “ thee peevish, affected in them,
 “ or self-conceited for them. San-
 “ ctifie all thy Actions, especially
 “ on these Times, by a Holy Inten-
 “ tion; and doubt not but God will
 “ bless and accept thee. But be
 “ sure

“ sure at *Lent*, and all other Fasts,
 “ beg his Assistance even to outdo
 “ thy self. Obey the Precepts of the
 “ Gospel, and follow it's Counsels
 “ as thou canst. Obey the Church”.

The Abstinence here mentioned respected both the Quantity and Quality of the Food; and the strict Fasting was eating but one spare Meal on those Days, which was most commonly a Dinner in the Hall.

Before he had fully spent this *Lent* according to the foregoing Rules, there was an additional Sorrow to the solemn one of the Season, from the Death of Doctor *Humfrey Gower*, the worthy Master of the College, of which he gave his Father an Account in the following Letter.

HON^d. SER, *St. John's Cambr.*
March 28, 1711.

“ **Y**OURS of the 26th I recei-
 “ ved this Evening, and agree
 “ with you in your Opinion of our
 “ late excellent Master, for alas our
 good

“ good Friend and Benefactor, and
 “ the Honour of this College and
 “ University, died yesterday about
 “ two in the Afternoon. He was
 “ last Week thought to be in a fair
 “ Way of Recovery from the Ill-
 “ ness I mentioned in my last; but
 “ being on *Monday* in the After-
 “ noon taken with an aguish Shive-
 “ ring, he thought (they said) him-
 “ self that he should die. He lay
 “ speechless, and I think senseless
 “ too, from four the next Morn-
 “ ing: And upon his Death you
 “ might see in all Faces, deep Sorrow
 “ for the Loss of so good a Gover-
 “ nor, except in those loose Youths,
 “ who thought he held the Reins too
 “ tight, and hope now to be no more
 “ punish’d for their Irregularities.
 “ The President went the *Friday*
 “ before to his Living at *Lynn*, to
 “ administer the Sacrament there at
 “ *Easter*, but is sent for back to Col-
 “ lege; and a Schedule is this Day
 “ affixed to the Chapel Door to give

“ Notice of the Vacaney, and that
 “ according to Statute 13 Days
 “ hence, viz. on the ninth of *April*
 “ a new Master will be chosen, and
 “ Doctor *Jenkin* (they say) will,
 “ without Opposition, be the Man.
 “ Thus has it pleased God to take
 “ to himself from us, a Man indeed
 “ too good for us, as he had a little
 “ before a better. For to Night
 “ being in Mr. R's Chamber, Before
 “ we begin to read, says he, you shall
 “ hear a Letter, in which I have an Ac-
 “ count of the Death of Bishop *Ken*.
 “ Here, says he, have I lost another
 “ good Friend and Acquaintance;
 “ he dyed as he lived, a plain hum-
 “ ble Man. And then upon my ask-
 “ ing (that I might give you an Ac-
 “ count) where and when, &c. he
 “ took up the Letter again, and
 “ read the Particulars to me thus:
 “ He came hither (to my Lord
 “ *Weymouth's*) on the 9th in Mrs.
 “ *Tbynne's* Coach, at whose Seat he
 “ had been all the Winter, design-
 “ ing

“ for the *Bath* on the 12th, but was
 “ hinder’d by the Return of his Ill-
 “ ness. He had two Physicians from
 “ the *Bath* and the *Devizes*, and de-
 “ sired to know their Opinion of his
 “ Condition, for he was not, he said,
 “ at all afraid to die, and therefore
 “ desired they’d tell him the Truth.
 “ Upon their saying there was but
 “ small Hopes, he replied, *God’s*
 “ *Will be done*, and so died the 19th,
 “ leaving Order in his Will to be
 “ buried in the Church-yard of the
 “ nearest Parish in his Diocese soon
 “ after Sun-rising very privately;
 “ to be carried by the six poorest
 “ Men in the Parish, and to have
 “ laid over him a plain Stone, with
 “ an Inscription on it of his own
 “ composing, which the Writer did
 “ not yet know. He was, according
 “ to his Order, buried on *Wednesday*
 “ Morning the 21st, at *Froome*, I
 “ think. These Particulars I dare say
 “ you have not heard of, if you have
 “ of the Death of this excellent
 “ Pre-

“ Prelate; and therefore that I
 “ might the more exactly remember
 “ them, I take this Night to write
 “ my Answer, and partly because
 “ we are order’d to make Verses up-
 “ on the melancholy Occasion a-
 “ gainst *Saturday*, with which I must
 “ necessarily be busied to Morrow,
 “ tho’ against my Inclination. For
 “ tho’ such sorrowful Subjects may
 “ be proper, yet I could have wish’d
 “ the puzzling our Heads with Ver-
 “ ses might have been let alone ’till
 “ another Time, because they will
 “ be apt to discompose our Minds,
 “ and keep out of them better
 “ Thoughts, and fitter for this Ho-
 “ ly Week, especially this latter
 “ Part of it. To direct us in the Ob-
 “ servance of which, Mr. *Anstey* sent
 “ to all or most of his Pupils on *Mon-*
 “ *day*, (as Mr. *Edmondson* had done
 “ to his the Week before) a Book en-
 “ titled, *The Use, Measures, and Man-*
 “ *ner of Christian Fasting*; especially
 “ with Regard to the most Holy
 “ Passion

" Passion-Week; by Mr. *Brome*
 " one of our senior Fellows, a par-
 " ticular Friend to the Master, and
 " who always lived in the Lodge
 " with him. Tho' I have most of
 " it that's useful in short in Mr.
 " *Nelson*, and should have liked Mr.
 " *Seller's* Book much better to em-
 " ploy my Time on this great Week,
 " yet I thought it very improper to
 " refuse it, and that it were better
 " to be at a small, tho' unnecessary
 " Charge, than seem to put an Af-
 " front on Mr. *Anstey* and the Au-
 " thor, if not the Master also to
 " whom the Book's dedicated.—
 " I must hastily conclude (it being
 " pretty late) with desiring you to
 " accept the Duty of,

Your most obedient Son,

A. B.

To which I shall add what I meet
 with in his next to his Father, of
April the 5th, relating to the same
 Subject. " The Body of our late
 " excel-

“ excellent Master was interr’d on
 “ *Thursday* Night; but the Funeral
 “ is not to be performed till next
 “ *Saturday*. He has been a noble
 “ Benefactor, having left by his
 “ Will two Exhibitions of 10*l.*
 “ each; all his Books to the Libra-
 “ ry; his Country-Seat at *Thriploe*,
 “ valued at 120*l. per Annum*, to the
 “ Master, after the Death of Mr.
 “ *West* his Nephew and Heir, and
 “ 500*l.* to buy a Living for the
 “ College. Besides private Lega-
 “ cies, as 100*l.* to Mr. *Brome*, who
 “ is also to have the Use of his Books
 “ as long as he stays here; to his Si-
 “ zer, and to another who had been
 “ his Sizer, whom (being a Relati-
 “ on of Bishop *Gunning*) he had just
 “ made Fellow tho’ but middle
 “ Batchelor, 10*l.* each for Mourn-
 “ ing; and five Pounds to him who
 “ is to make his Funeral Oration.

Doctor *Robert Jenkin* was at the
 forementioned Time, viz. *Monday*
April 9. chosen Master of the Col-
 lege;

lege; whose Favour our young Student, partly by his own Merit, and partly by the Recommendation of his good Friend and Patron Mr. Roper, quickly gain'd; yet when he gives his Father an Account of it, according to his wonted Piety, referring all to the first Cause, he attributes it to God alone.

He was (as I have already observed) so early a Riser, and so constant at Chapel, (unless on those few State Holy Days that intervened) that he was easily prevailed on by the Chapel-Clerk who was indisposed to officiate for him, which he did for almost two Months to the Satisfaction of the Master and Deans: But the aforementioned eleven Months being now expired, and having kept Freshmans-Term (as it is there call'd) purely for the Sake of the Exercise he was to perform in it; he was willing to visit his Friends in *Surrey*, and having obtained his Father's Leave, went for *Headley* at the Beginning of
August.

August : Where he with great Diligence assisted in the Instruction of the Scholars, and thereby made himself more perfect in the *Greek* and *Latin*, especially the Grammar of both, and improved in his Arithmetick to qualify him for an Auditor of the Algebraic Lecture in their College. During his Stay at *Headley*, it pleased God to take away his youngest Sister, whose Sickness and Death would have been much more afflicting, had he been at College at the Time: but being near her, he had the Satisfaction of knowing continually how she did, and of contributing his Assistance for her Recovery, by going himself to consult the Doctor, (who lived at some Distance) as often as it was thought necessary.

At the latter End of *October* he left *Headley*, in Order to return to *St. John's*, there to prosecute his Studies with the same Vigour as formerly, or rather greater. Quickly after his Arrival, he gave his Father
a large

a large Account of his Journey, and of the kind Reception Mr. R. gave him when he waited on him at his Chamber. And then after a little

College News, goes on thus : " Tho'

" I could not but be perfectly satisfi-

" ed with, and very happy in the

" many Kindnesses I received from

" my Mother and you in the Coun-

" try, for which I return many and

" hearty Thanks; yet methinks I

" receive more than ordinary Sa-

" tisfaction in being returned to this

" pleasant Seat of the Muses, where

" I find my Books and all Things in

" a very good Condition, and my

" self happy at the Ethic-Table at

" Morning Lectures in the Hall.

" And I think myself in Duty bound

" on this Day (*Nov. 6.*) on which I

" was elected Scholar, to give an-

" nual Thanks to the Almighty for

" having most graciously afforded

" me so comfortable a Subsistence,

" and such powerful Patronage to

" enable me so happily to promote,

" not

“ not only my temporal but eter-
 “ nal Welfare, in this learned and
 “ religious Foundation. The Hopes
 “ of being someways assisting to the
 “ Preservation of your Health, (ad-
 “ ded to the great Satisfaction I al-
 “ ways receive in seeing my dear
 “ Relations) for the continuing of
 “ which, I earnestly beg of you to
 “ listen to the frequent good Moti-
 “ ons of my dear Mother, will be
 “ the only Allurement to draw me
 “ hence. At length he concludes.
 “ thus : Now that God of his infi-
 “ nite Mercy would preserve you
 “ and my Mother in Health and
 “ Happiness, and all your Children
 “ in their Duty to you both, and
 “ Love to one another, and bring
 “ us all to eternal Happiness, with
 “ all our good Friends hereafter, is
 “ the earnest Prayer of, &c.

Tho' almost every Hour of his
 Time was already taken up with the
 public Prayers and Exercise of the
 House, with his Tutor's Lectures,
 his

his private Studies and Devotions, and the necessary Care of his Health; yet considering how useful the Understanding the *French* Tongue would be to him for the reading those many excellent Books which are daily published in that Language concerning all Sorts of Learning, he betook himself to the Study of it after the *Christmas* Holy Days were over, under the Direction of a *French* Master: And was so good a Proficient, that in a short Time he could read a *French* Author; and having purchased the Bishop of *Cambray's* *Telemachus*, and *Boileau's* Works, he had read more than five Books of the former before his second Journey into *Surrey*.

He had a younger Brother, who, if he had succeeded at *Merchant-Taylor's*, was to have followed him that Way to *St. John's* in *Oxford*, but now was design'd by his Father to be sent to him to *Cambridge*, so soon as there should be a Vacancy for him in

in the Chamber he was in. Having about this Time a Prospect of it by his Chamber-fellow's taking his Degree, with a Design of leaving the College quickly after, he immediately gave his Father Notice, but without desired Leave for the Admission of a third, (the Chamber being capable) a very sober studious Lad, who was become also a constant Communicant, and being troubled with a bad Chamber-fellow, was very desirous to be with him, that so they might both avoid worse Company. To this Proposal of his, his Father made the following Objections, in a Letter dated *February 4, 1711.*

“ I thank you and your Tutor for
 “ the Promise of the Chamber for
 “ *Phil.* and think there may be some
 “ Conveniencies in admitting a
 “ Third, but there may also be some
 “ Inconveniencies which I shall lay
 “ before you. By the Grace of
 “ God this Lad may continue very
 “ good, and your Society may con-
 “ tribute

" tribute towards it ; but should it
 " be otherwise, you will not know
 " how to get clear of him again. Be-
 " sides, if he be not exactly of your
 " Principles, tho' he be otherwise
 " very good, 'twill be very incon-
 " venient; and you cannot at all
 " Times converse so freely with
 " your Brother, as 'twill be neces-
 " sary you should. I had Hopes
 " that your Brother might share
 " with you in Mr. *Roper's* Favour,
 " and fear this third Chum may be
 " an Obstacle to that. Another
 " Thing is, if *Phil.* should have the
 " Small-Pox, there will be no Room
 " for you to set up a Bed for that
 " Time; and you know I do not
 " care you should lye with any other
 " but your Brother. If this Lad
 " has never had that Distemper, he
 " may unhappily bring the Infecti-
 " on into your Chamber. Besides,
 " I should not like him for a Chum
 " for you, if his Dialect be ungenteel,
 " for Fear that Infection should
 " reach

reach you, as well as your Brother.
 Yet after all I have a great Con-
 cern for so hopeful a Lad as you
 describe him, and wish you might
 enjoy each others Society in the
 Day Time, tho' you sleep not to-
 gether; neither am I against that,
 if you can make me easy as to the
 foregoing Particulars". To which
 in his next he gave the following
 Answer: " As to your first Objecti-
 on, I hope there is no Fear of his
 falling back, since the admitting
 him will, I am pretty well assured,
 be the best Precaution against it.
 Ill Company (I know by sad Ex-
 perience) is the most enticing Snare
 in this Place, and will never fail
 to be a great Trouble, even to
 those who are no worse Sufferers
 by it. Now as for my Brother
 and self, I hope we shall be so far
 from being a Snare to him, that
 we shall be a Means to prevent his
 being taken by others; and so will
 he, I doubt not, be to us, which
 for

“ for my own Part, I’m sure, will not
 “ be unnecessary for me. But sup-
 “ posing the worst, I doubt not but
 “ when it is so, we shall easily get rid
 “ of him ; seeing he himself will cer-
 “ tainly in that Condition be wil-
 “ ling to leave us: For I find by much
 “ Experience, that to be (almost
 “ without Exception) true, which
 “ you acquainted me with, in Re-
 “ lation to my self, in your third
 “ Letter to me hither, viz. That
 “ the lewder Sort, when they know
 “ me, will care as little for my Com-
 “ pany as I do for theirs. But ’tis
 “ almost a Crime to fear this, since
 “ he acts upon no sudden, but firm,
 “ well weigh’d and fix’d Resolutions.
 “ In the next Place, by frequent
 “ Conversation for some Time, I find
 “ a great Likeness of Tempers and
 “ Studies betwixt us: And should
 “ he not exactly agree as to the
 “ Principle I suppose you mean, it
 “ could not any Way hinder my
 “ Freedom of Conversation with my
 D “ Brother ;

“ Brother; for tho’ we shall be of-
 “ ten, we shall not be always all
 “ three together. But I believe
 “ there is but very little Disagree-
 “ ment between us in that Point,
 “ for—— You need not doubt of
 “ my Brother’s sharing with me in
 “ Mr. R’s Favour, nor fear the o-
 “ ther’s being any Obstacle to it;
 “ because I shall acquaint Mr. R.
 “ with it, and if he thinks it inconve-
 “ nient, to be sure he’ll tell me so.
 “ Besides, if a Chum will be a
 “ Hindrance to the gaining his Fa-
 “ vour, how should I have got it
 “ and kept it so long, having (you
 “ know) had always a Chum and a
 “ Neighbour too, both far more
 “ deserving than my self? If my
 “ Brother should have the Small-
 “ Pox, we must both remove, lest
 “ by staying with him, and then
 “ coming at Meals, &c. into the
 “ Company of others, we spread the
 “ Infection: So that we shall not
 “ need

" need to lie together at all, but go
 " into different Chambers, or some
 " one together that happens to be
 " empty. He has had the Small-
 " Pox, and I think is genteel enough
 " in his Dialect, being neither a Nor-
 " thern nor Western Lad, out of
 " which two Quarters bad Dialects
 " usually come. I am very glad you
 " have the same Concern with me
 " for so hopeful a Lad, and there-
 " fore must again beg of you (hoping
 " you'll be satisfied with what I've
 " now offered) to admit him; for to
 " my Sorrow I've too often found,
 " that by Means of a bad Chum or
 " his Acquaintance, one is not safe
 " in the best chosen Company,
 " which therefore hinders our en-
 " joying each others Society, as
 " we would otherwise do, in the
 " Day-time. The best Way there-
 " fore, I think, is to get as many so-
 " ber Lads together as we can, with-
 " out being liable to an Intermix-
 " ture of others, which he certainly
 " is,

" is, who is troubled with a bad
 " Chum. 'Tis true, my Brother
 " and I should, I hope, be free from
 " this by our selves, but then three
 " are better Company than two; and
 " besides, I would not for all the
 " World my Friend should be spoil-
 " ed for want of my bearing with a
 " few Inconveniencies (supposing
 " there were any) whereby I might
 " prevent it.

This was urged so handsomly,
 and with such affectionate Concern
 for his Friend, that his Father im-
 mediately gave his Consent; and a-
 bout the latter End of this Month
 they were settled together to their
 mutual Satisfaction.

This pious Youth had upon his
 very first Preparation for the Holy
 Sacrament on *Good-Friday, April 22,*
1709. according to the Method pre-
 scribed in the *Officium Eucharisticum,*
Page 23. made and writ down Re-
 solutions for the avoiding those Sins
 he then upon Examination found
 himself

himself most inclined to, to which he continually added more as he found them necessary. And on *Good-Friday* this Year *April 18, 1712.* he summed them all up with this Preface: " In the following Rules I have
 " comprised the Sense of many former Resolutions, and have laid
 " down Directions, which I pray
 " God may enable me in the remaining Part of my Life to avoid
 " all Sin, and the Occasions of it,
 " to perform his holy Will and Commandments, and which may by
 " his Grace free me from many
 " Scruples, Doubts, Fears and Superstition. Grant this, O *Jesu*,
 " *Amen*". Such of these as I think may be of Benefit to the young Reader, I shall here transcribe. 3.

" Continuing still to be very much
 " given to Indevotion, Distraction
 " of Mind, and Tedioufness in my
 " Prayers public and private, to
 " which I have been induced by indulging my self too eagerly in
 " worldly

" worldly Matters just before; by
 " letting my Eyes wander from my
 " Book, and bring in Matter for
 " wandring Thoughts; by staying
 " too late in an Evening before I
 " say my Prayers, till I grow sleepy;
 " and entring on 'em too carelessly
 " in a Morning: I'll endeavour for
 " the future at all Times to allow
 " my self a little Space for Recol-
 " lection, composing my Thoughts,
 " and fixing in 'em an Awe of the
 " tremendous Majesty I am going
 " to address to; to say my Prayers
 " every Night, if possible, between
 " eight and nine; to keep my Eyes
 " shut, covered or fix'd on my Book
 " in the Chapel, or look upwards,
 " that they rove not during any
 " Part of Divine Service. I'll also
 " endeavour to bridle my Tongue
 " in Chapel or Church, not talking
 " loudly and undecently, nor ma-
 " king Sport and Jest as I come
 " out, yet not scrupling to answer a
 " necessary Question to hinder more
 " Noise

" Noise if I should be silent. I'll
 " take Care not to omit my Noon-
 " Prayers in the Country. I'll take
 " Care too to banish all idle
 " Thoughts and Imaginations which
 " may hinder my Attention to Ser-
 " mons, which I'll take Care to write
 " down on Holy-Days, yet not
 " scrupling sometimes to omit it
 " upon the Account of some great-
 " er Good, or some other lawful
 " Hindrance. And I'll endeavour
 " to keep my Mind from Distracti-
 " on, and inflame it with fervent
 " Thanksgiving at singing Psalms,
 " not being foolishly shamefaced:
 " And I'll pray constantly for De-
 " votion and Zeal.

4. " In order to avoid rash Exe-
 " crations, Evil-speaking and Ly-
 " ing, I'll always set a Watch be-
 " fore my Mouth, endeavour to
 " speak little, and avoid loose
 " Laughter and much Jestings. I'll
 " not hearken after ill Stories of my
 " Neighbour, that so I may have

D 4

" no

“ no Evil to say of him, and what
 “ Evil I know to be true I'll con-
 “ ceal. I'll avoid Uncharitableness
 “ and hard Suspicions and Censures,
 “ Self-conceit and mean Thoughts
 “ of others, that I may offend nei-
 “ ther in Word nor Thought. I'll
 “ be so far from helping out Dis-
 “ course with Scandal my self, that
 “ I'll endeavour to discountenance
 “ it in others, and vindicate, if I
 “ can, my Neighbour's injured Cha-
 “ racter, and pray constantly for
 “ Charity.

5. “ Having been too often Par-
 “ taker in the Profaneness of others
 “ by staying too long in their Com-
 “ pany, not shewing my Dislike of,
 “ or reproving their Actions as I've
 “ had Opportunity, and by suffer-
 “ ing my self too easily on specious
 “ Pretences to be persuaded to ven-
 “ ture amongst common Swearers;
 “ I'll seriously endeavour hereafter
 “ to be very uneasy at once hearing
 “ God's Holy Name profaned, and
 “ upon

“ upon the second or third Repeti-
 “ tion of great and dreadful Oaths,
 “ depart the Company boldly (tho’
 “ Mr. R. thinks upon this Account
 “ I need not abridge my self of
 “ wholesome Exercise) and make
 “ what convenient Haste I can from
 “ those who use less Execrations,
 “ as my Affairs will permit, and
 “ when Reproofs are vain. But be-
 “ cause I have too often been be-
 “ trayed by venturing at first, I’ll
 “ be very careful not to be seduced
 “ into Company that may be a Snare
 “ to me, especially of those whom I
 “ have tried and reprov’d in vain.
 “ I’ll avoid getting much Acquain-
 “ tance. I’ll never venture the dis-
 “ pleasing God for fear of Men;
 “ nor wound my Conscience by an
 “ ill-timed Complaisance. I’ll en-
 “ deavour to live peaceably and
 “ brotherly with all, but will not
 “ value any Indignity I may re-
 “ ceive on this Account; and pray
 “ daily for Courage and Constancy.

9. " To avoid sinning against my
 " Conscience, I'll do nothing rashly,
 " but considerately weigh all my
 " Actions and the inward Motions
 " of my Mind, inclining always to
 " obey the Whispers of God's Holy
 " Spirit. I'll not indulge my own
 " Infirmities or corrupt Inclinations
 " contrary to Scripture and Reason;
 " but considering that for every evil
 " Word God will judge me, I'll be
 " very watchful over all my Ways;
 " and when I have once formed a
 " well-weighed Resolution, not suf-
 " fer any specious Pretences and
 " false Glosses, but solid Argument
 " only to beat me from it. I'll of-
 " ten deny my self lawful Pleasures,
 " that I may the better reject un-
 " lawful. I'll use only such Recre-
 " ations as are necessary for my
 " Health on Fast-Days; and take
 " Care not to let curious Dressing
 " on any Day make me be late at
 " Church. In all Doubts of Con-
 " science I'll incline to the safer Side;
 " but

“ but little unnecessary Scruples and
 “ Fears I'll endeavour to reject.

10. “ To avoid rash Anger, I'll
 “ endeavour to gain a Contempt of
 “ worldly Trifles; not be eager a-
 “ bout my Meat, bear Wrong, and
 “ remember that the greatest Af-
 “ fronts I can suffer, are less than
 “ my Deserts. I'll check diligent-
 “ ly the first Motions of Anger;
 “ and not revolve in my Mind Ag-
 “ gravations of Injuries; but pray
 “ daily for Patience, Meekness and
 “ Humility.

11. “ To avoid all Intemperance,
 “ upon the first true Sense of having
 “ enough (tho' perhaps I could bear
 “ more) I'll leave off, and not by
 “ being persuaded to take a little
 “ more, be insensibly drawn into
 “ Sin; nor disorder my self to please
 “ my own Appetite, or another's
 “ strong Head, and will pray con-
 “ stantly for Temperance and So-
 “ briety.

12. " To avoid Idleness, I'll not
 " lavish away broken Hours, much
 " less whole ones. I'll consider my
 " Business here, the Value of my
 " precious Time, and not lazily
 " please my Body to ruin my Mind
 " and Soul. But I'll not be scrupulous
 " to recreate a little at fit
 " Seasons, so I loiter not away the
 " Minutes I ought to spend in Devotion.
 " I'll avoid Sunday-Visitors as much as I can, without
 " Rudeness and breach of Charity,
 " and pray daily for Diligence, &c.
 " These contain all that was intended
 " in my former Resolutions,
 " whereby I firmly bind my self to
 " obey all God's Laws, and avoid
 " all Sin. And I'll endeavour to
 " avoid all Occasions thereof which
 " I think are here contained, with
 " Respect to the Sins I am most
 " prone to. And as I beg Pardon
 " for all former rash Vows, so I
 " humbly pray for God's Grace to
 " enable me sincerely, faithfully and
 " with-

" without Scruple, to perform these
 " Resolutions as by that Grace, and
 " the Advice of my good Father, I
 " shall see 'em useful and fit; that
 " I may perfect Holiness in the
 " Fear of the Lord, thro' Jesus
 " Christ our Saviour. Amen.

To these he made the following
 Additions December 4, 1712. " To
 " prevent Indevotion, I'll endea-
 " vour at home to strike such an
 " Awe upon my Mind of the Divine
 " Presence at Prayers, as if the
 " Room were a Chapel, and not be
 " vain about Prayer-Time. I'll take
 " Care to allow my self half a Day
 " at least for sacramental Preparati-
 " on, unless hinder'd by unavoida-
 " ble Accidents.

In the *Easter* Week his Brother
 arrived, being sent very young, that
 he might grow up under his Care,
 and the Influence of his good Exam-
 ple, which was lately strengthened
 by the Conjunction of a suitable
 Chamberfellow. He was happy al-
 so

so in Mr. Roper's Favour and Protection, who upon his Arrival told him he should follow his Brother's Example, and he should do well enough; and the Master upon his Admission gave him the same Advice. In the Letter he writ the next Day after his Brother came, he thus expresses himself: " I shall use my
 " utmost Endeavours, and all that
 " little Discretion I am Master of,
 " to render my dear Brother innocent and good in his Morals and
 " Conversation, diligent in his Studies, and decent and handsome
 " in his Carriage and Behaviour.
 " But, alas! knowing my many Defects in all, I cannot depend upon
 " my own Endeavours, but rather
 " on your and my dear Mother's united Prayers, which therefore as I
 " thank you for, so I heartily desire the Continuance of them; and
 " hope your Commands (as also a
 " Desire of not falling short of that
 " good Opinion the Master and
 " Mr.

" Mr. Roper have conceived of me)
 " to set my Brother a good Exam-
 " ple in all Particulars, will per-
 " fect me in some Degree at least
 " in each of them". And con-
 " cludes thus: " I pray God of his
 " infinite Mercy long to preserve
 " you and my dear Mother in
 " Health and Happiness, as the
 " greatest Blessing on Earth to all
 " your Children; and that he would
 " give us all Grace to see our Hap-
 " piness in being Comforts to you
 " both, which you are pleased to
 " reckon as a very great Blessing to
 " you. Be pleased, Sir, to accept
 " also the humble Duty and Thanks
 " of,

Your most obedient

And dutiful Son,

A. BONWICKE.

He had, I believe, for a good
 while used himself to daily Exam-
 ination; one of the first Things writ-
 ten

Mr.

ten in the spare Leaves of his *Officium Eucharisticum* being this:

“ Questions proper to put to our
 “ selves every Evening out of Mr.
 “ *Nelson*.

“ How we have spent the whole
 “ Day? What Sin we have com-
 “ mitted? What Duty we have o-
 “ mitted? Whether we performed
 “ our Morning Devotions, and
 “ how? Where other Opportuni-
 “ ties of serving God have offered
 “ themselves, how we have behaved
 “ our selves in Relation to them?
 “ If we have conversed, whether
 “ with Candour and Affability?
 “ Whether we have kept at a Di-
 “ stance from Slander and Evil-
 “ speaking, the Bane of Society?
 “ If we have have had Leisure from
 “ Business, how we have improved
 “ our Time? If we have been en-
 “ gaged in Affairs, with what Ho-
 “ nesty and Fidelity we have dis-
 “ charged them? If we have di-
 “ verted

"verted our selves, whether inno-
 "cently, and within the Bounds
 "of Christian Moderation? What
 "Mercies we have received, and
 "how thankful we have been for
 "them? What Temptations we
 "have resisted? What Ground we
 "have got of the Sin which doth
 "most easily beset us? How we
 "have govern'd our Passions in the
 "little Accidents that daily happen
 "to provoke us? What Opportu-
 "nities we have had of doing good?
 "and how we have used them?
 "What Opportunities we have had
 "of discouraging Evil? and how
 "we have opposed it?

"Consider that thou art in God's
 "Presence before whose Tribunal
 "thou must shortly appear.

Nay, in his private Book of sacra-
 mental Examinations, I found a Pa-
 per with the same Heads of Exami-
 nation out of *Nelson*, of a much old-
 er Date, which doubtless he made
 Use of from his first addressing him-
 self

self to the Holy Sacrament, if not
 sooner. And this in Conformity to
 that excellent Advice of the Author
 of the *Whole Duty of Man*, Sund. 6.
 §. 25. of which he had been often a
 Reader or Auditor. " The oftner
 " therefore we use this Consideration
 " (says that incomparable Author)
 " the better, for the less likely it
 " is that any of our Sins shall escape
 " our Knowledge. It is much to
 " be wished, that every Man should
 " thus every Night try the Actions
 " of the Day, that so if he hath done
 " any Thing amiss, he may soon
 " check himself for it, and settle
 " his Resolutions against it, and not
 " let it grow on to a Habit and
 " Course. And that he may also
 " beg God's Pardon, which will the
 " easier be had the sooner it is ask-
 " ed, every Delay of that being a
 " great Increase of the Sin. And
 " surely whoever means to take an
 " Account of himself at all, will
 " find this the easier Course, it be-
 " ing

ing much easier to do it so a lit-
 tle at a Time, and while Passages
 are fresh in his Memory, than to
 take the Account of a long Time
 together. Now if it be consi-
 dered that every wilful Sin must
 have a particular Repentance be-
 fore it can be pardoned, methinks
 we should tremble to sleep without
 that Repentance; for what Assu-
 rance hath any Man that lies down
 in his Bed, that he shall ever rise a-
 gain? And then how dangerous
 is the Condition of that Man that
 sleeps in an unrepented Sin!

Now that this daily Examination
 might be the more exact and useful,
 he about this Time began to write
 down in *Latin* a short Account of
 the Day; and what in the Whole
 he observed amiss in himself. And
 for this Purpose he always reti-
 red before Bed Time; wherever he
 was; the retiring was observed, but
 the Purpose unknown till after his
 Death, when it was discovered by
 the

the Papers that remained. This daily Examination made the weekly one preparatory to the Holy Sacrament very exact and very easy, which was (as I have before observed) usually performed on *Saturdays*, for the Work was already done, and he had nothing to do, but to add the Examination of that Day to the foregoing ones of that Week. However, his Custom was on such Days of Preparation, besides this to note in a Book he kept for that Purpose (which I just now mentioned) his Breaches of the several Commandments, according to the Method prescribed in his *Officium Eucharisticum*, which was very easy to him that had taken a daily Account of himself. This Examination, as well as the other, was writ in *Latin* with many Abbreviations, designed to be understood by none but himself. It begins *April* 22, 1709. and is continued to the very Day of his Death. The other Papers begin *May* the

25th of this Year, being Rogation-Sunday, and are of the same Continuance. In these he observes how every Hour was spent from his rising to his going to Bed; and if any one, or any Part of one was mispent, he notes it in the Conclusion among his other Faults, to be repented of and amended. By these we learn what Time was allowed for Walking, and the necessary Care of his Health; what was taken up by his Attendance on the Chapel, on the Hall, and on his Tutor; and what remained for Study, which never excluded his private Prayers; and yet it appears he commonly studied eight or nine Hours a Day, and sometimes eleven or twelve. Nay once we find him sitting up all Night at Study, but out of Order with it the next Day, and blaming himself in his Examination at Night for his Folly in watching beyond his Strength. Among other necessary Affairs which took up part of his Time, was that

that of writing Letters, of which he writ near sevenſcore while he was at *Cambridge*, in which it appears he had ſtill at Heart the Glory of God, and the Good of Mankind, and as Occaſion offered promoted both. Particularly in thoſe which he writ to his Brothers and School-fellows in the Country, he encouraged them to Diligence in their Studies; and one eſpecially which he wrote to one of them after he was bound Apprentice, deſerves a Place here, wherein he ſuppoſes himſelf to need the good Advice he gives his Friend, and ſo artfully applies it to both. 'Tis as follows.

Dear Couſin,

St. John's, Cambr.

Sept. 14, 1712.

“ THE great Acquaintance we
 “ had at School, and all the
 “ while I lived with your Mo-
 “ ther, emboldens me to write firſt
 “ to you, who have not been ſo kind
 “ as to let me hear from you all the

“ Time

" I have been here. And to en-
 " courage you to correspond with
 " me, I shall endeavour to make
 " the Nature of this my first Let-
 " ter to you such as may really be
 " for your Advantage. At this
 " Season of the Year you cannot
 " expect News, nor ought you at
 " any Time to expect idle Tales
 " from a Philosopher: Let us mount
 " higher than such frothy Trifles,
 " and encourage one another in such
 " Things as may bring us in Sub-
 " stantial Pleasure. All Persons
 " that hope to live creditably here,
 " or happily hereafter, must apply
 " themselves diligently to some Sort
 " of Business, Art or Science: You
 " have, I presume, to one; I to ano-
 " ther. But this must be laid down
 " as a self-evident Axiom for both
 " of us (if we design to make any
 " Proficiency in one or the other)
 " that the first Step to be wise, is to
 " obey wise Counsel, to practice
 " the Advice of our best Friends;
 " with-

“ without this we shall never do any
 “ good, for by Experience I know
 “ (as, if ever you have the Misfor-
 “ tune to try, you will too) that
 “ young Heads are neither fit nor
 “ able to chuse for themselves. This
 “ being premised, it necessarily fol-
 “ lows, that above all we are obli-
 “ ged to respect our Parents, and
 “ obey their Counsels; because 'tis
 “ morally impossible, 'tis contrary
 “ to the Dictates of Nature, that
 “ they should do or chuse what is
 “ opposite to our Interest. But
 “ all young Persons (as for my own
 “ Part I too often have) are apt to
 “ think quite otherwise, forgetting
 “ all the while the Sanction of the
 “ Fifth Commandment, which on-
 “ ly of all others denounces Short-
 “ ness of Life, and therein all tem-
 “ poral Calamities to those who dis-
 “ obey it by despising their Parents.
 “ 'Twere needless to reckon up the
 “ many dreadful Examples of grie-
 “ vous Punishments inflicted mira-
 “ culously

"culouſly on ſuch Offenders; all
 "Hiftories (which in your Buſineſs
 "you have the Opportunity of of-
 "ten reading) are full of them. But
 "were there not this Command,
 "our Intereſt, as you may perceive
 "by what I have ſaid before, would
 "naturally oblige us to reſpect and
 "obey our Parents, ſince without
 "following their Advice and Di-
 "rections we muſt almoſt inevita-
 "bly be Rakes and Beggars in this
 "Life, and eternally miſerable in
 "that which is to come. Next af-
 "ter our Parents, if we would be
 "Masters of our Trades, if we
 "would proſper and be happy,
 "which is the End all rational Crea-
 "tures propoſe to themſelves: I
 "muſt love and obey my Tutor,
 "you your Maſter, being thoſe who
 "are to teach us thoſe Arts, which
 "we hope by God's Bleſſing will
 "afford us a comfortable Mainte-
 "nance. This we muſt do chiefly,
 "becauſe 'tis a Duty included in

“ the Fifth Commandment, and
 “ also because by our civil and
 “ meek Deportment we may rea-
 “ sonably hope they, out of Love
 “ and Affection will be more care-
 “ ful and hearty in instructing us,
 “ than they otherwise would, or, in
 “ Justice, were bound. As I have
 “ thus laid before you, Dear Cousin,
 “ what I at this Time think season-
 “ able, I desire you, as you see fit-
 “ ting, to take the same Liberty
 “ with me; and don't take ill what
 “ I have here said, which flows
 “ from a sincere Desire of your
 “ Welfare, and from Gratitude to
 “ your good Mother, from whom
 “ I acknowledge my self to have
 “ received so many Favours. Let
 “ me beg of you not to contemn
 “ these Lines at the first Reading,
 “ but give them a second: I have
 “ endeavoured to make 'em plain
 “ to you, and 'twill 'be your own
 “ Fault afterwards if you do not
 “ profit by 'em, However, if all
 “ my

“ my poor Endeavours fail, whether
 “ you think well or ill of me for
 “ this real Kindness, I shall conti-
 “ nue always to beg of God, that
 “ both you and I, and all who bear
 “ any Relation to us, may increase
 “ in all Goodness, but especially in
 “ loving, honouring and obeying
 “ all who are set over us, particu-
 “ larly our dear Parents, that so af-
 “ ter a long and happy Life here
 “ on Earth, we may be made Par-
 “ takers of a blessed Immortality
 “ in Heaven. I think I need say
 “ no more at present, since the
 “ Freedom I have used with you
 “ will sufficiently assure you, that I
 “ am your true and hearty Friend,
 “ as well as,

Your affectionate Cousin

And humble Servant,

AMBROSE BONWICKE.

In about a Year's Time from his
 Return from *Headley* to the College,
 he had read over *Whitbey's Ethics*,

Thirlby against *Whiston*, *Burgersdicius's Ethics*, *Curcellæus's Ethics*, *Pufendorf de Officio Hominis & Civis*, *Sanderson de Obligatione Jur. & Consc.* the four last Books of the *Æneis*, *Eustachius's Ethics*, and a second Time as far as the Passions, the greatest Part of *Collier's Essays*; the eight last *Pythian Odes* of *Pindar*, and the six first *Nemean*; half *Vossius's Partitiones Oratoriæ*, *Grotius de jure Belli & Pacis*, *Ray's Wisdom of God in the Works of the Creation*, *Allingham's Use of Maps*, *Euripides's Medea*, and 357 Verses of his *Phœnissæ*, *Milton's Paradise lost*, 122 *Epigrams of Martial*, a Chapter out of the *Greek Testament* every Day for eighteen Weeks, 39 *Hebrew Psalms*, all *Sallust*, *Thomas à Kempis*, *Brome of Fasting*, *Whole Duty of Man*, and *Nelson*, all a second Time on *Sundays* and other *Holy-Days*; *Suetonius*, *Caligula* and *Claudius*; five Books of *Pliny's Epistles* a second Time, and three more added to them

them; more than five Books of the Adventures of *Telemachus* in French, which I mentioned before; about a third Part of *Hierocles's* Comment on *Pythagoras's* Golden Verses, the Prologue and first Satire of *Perfius*, the two first *Catilinarian* Orations, that for *Mile*, and the two first *Philippics*; the first Volume of *Echard's* Roman History, *Howell's* Epistles, *Tyrrell* of the Law of Nature, and against *Hobbs*; Part of *Clerk's* *Physi- cs* and *Cheyne's* Philosophical Principles of Religion; with other Books. During which Time he also made six and twenty *Greek* or *Latin* Themes, eleven Copies of Verses, six Theses, six *Latin* Epistles, two Declamations, six Epitomes, a great many Arguments in Ethics and Physics for Disputations; and added to the former *Excerpta* in his *Adversaria*, many Observations and Phrases out of the aforementioned Authors. He had likewise, according to his former Method, turned

Part of the Version of *Musæus* into Greek Verse. And for *Demosthenes's* Oration *de Rep. Ordinanda* he did something more, first translating above half of it into *Latin*; and dividing his Paper Book into three Columns, he wrote that Version in the Middle, and then turning it again into *Greek*, writ that on one Side of his *Latin* Version, and *Demosthenes's* *Greek* on the other. After the same Manner he translated Part of *Quintilian's* first Oration *de Pariete Palmato*, and Part of *Tully's* Offices into *English*, in which Sort of Translations he was generally very happy, and then returned 'em into *Latin*, opposing 'em to the Authors in his Paper-Book. The same Method he made Use of for mastering the *French*, turning Part of *Telemachus* into *English*, and back again into *French*, and then comparing his Version with the Author. Besides all this he had, at the Motion of his best Friend, undertaken the translating

flating a small Tract of Bishop *Hen-*
shaw's into *Latin*. The Title of it
 is, *Spare-Hours of Meditations*. The
 good Man giving him the Book,
 took Occasion from hence of advi-
 sing him not to suffer even such Parts
 of his Time as came under that De-
 nomination to pass away useless, and
 he who paid the greatest Deference
 to all the Counsels of so prudent
 and so kind a Patron, gratefully ac-
 cepted the Book and the Advice,
 and immediately applied that little
 spare Time he had left to this Tran-
 slation, and by this Time had gone
 through forty five Pages, for the
 most Part very well, tho' some Pla-
 ces were difficult.

And now having obtained Leave
 from his Father, he made him a se-
 cond Visit, taking his Brother along
 with him. And having for almost
 a Quarter of a Year, in the severest
 Time of it, been very serviceable,
 not only in instructing the Boys as
 formerly, (in which he was some-

times relieved by his Brother) but in calling 'em up early, and condescending to any other Assistance he was capable of giving the Family: He return'd before *Lent*, with his Brother, to the College; and by a Letter dated *February 17, 1712-13.* gave his Father an Account of their safe Arrival, and of the extraordinary Care and Concern of Mr. R. for them. After which he thus goes on: " I'm returned very luckily for
 " Lectures, for on *Saturday* our
 " Sub-tutor, Mr. *Newcome*, begun
 " *Taquet's* Euclid to us, and yesterday he began to read us *Robault's*
 " *Physics*. I'm very glad I brought
 " the *De Chales*, 'twill help me, I
 " hope, in *Mathematicks*, which I
 " find somewhat difficult. Besides
 " our best Friends, that little Acquaintance I've made among my
 " Equals, I find, to my Comfort,
 " more and more civil to me; and
 " can never enough adore the Goodness of God, for the manifold
 " Sup-

" Supports, Comforts and Favours
 " he hath showered down on me in
 " this Place". After this, tho' he
 had honestly earned the best Enter-
 tainment could be given him at his
 Father's, yet he thus expresth him-
 self: " And now, Sir, should I be-
 " gin to return ordinary Thanks to
 " my dear Mother and you, for
 " those many and great Favours I
 " received in the Country, I might
 " seem to intimate, either that these
 " were the first I had received from
 " you, or else that I had made some
 " competent Recompence for what
 " Kindnesses I had before been ob-
 " liged by. Both which I so well
 " know to be utterly false, that I
 " am, on the contrary, deeply sensi-
 " ble of my being too too ungrateful,
 " or rather (I hope) too incapable
 " of making any Recompence for
 " those numberless Obligations you
 " have laid on me ever since I
 " had Being. For from you, my
 " dear Parents, I gratefully ac-
 E 5 knowledge

“ knowledge, I have received all
 “ that could be expected either
 “ from the most indulgent Parents,
 “ best Friends or kindest Benefac-
 “ tors, to whom next under God, I
 “ owe all that little Virtue, Learning
 “ and Fortune that I’m Master of.
 “ In Gratitude therefore, and out
 “ of a due Sense of my own, and
 “ all our future Interest, I think my
 “ self bound humbly to advise and
 “ press you, not to let slip Lady-
 “ day before you have fixed your
 “ Removal. If nothing else, let the
 “ Interest your Children have in
 “ your Life, quicken your Search;
 “ and be assured I (and I doubt not
 “ all my Brothers and Sisters will a-
 “ gree with me) shall be very glad
 “ to abate much of that Plenty you
 “ have, by God’s Blessing, always
 “ maintained us in, if we could but
 “ thereby add one Day to either of
 “ your Lives, or any little Aug-
 “ mentation to either of your
 “ Healths. Some small Decrease of
 “ your

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“ your School therefore, may be
 “ doubly useful; help you sooner to
 “ a House, and enable you to live
 “ longer in it. I know you’ll so
 “ far remember my constant Read-
 “ ness to make good my Words by
 “ my Obedience, as not to think
 “ these mere Compliments, &c.
 For the better Understanding the
 foregoing, it must be known, that
Headley was a very good Air for
 young Persons, but too sharp for his
 Father, which made him often think
 of removing into some warmer Place;
 and this Son of his had so tender and
 affectionate a Concern for him, that
 he was often pressing him to it. I
 suppose one Objection against it
 might be, the Loss of some of his
 Scholars upon a Removal, which he
 here handsomly turns to an Argument
 for it.

The very next Day after the Date
 of this, in a spare Leaf in his *Nel-*
son, he set himself the following
 Rules for his Observation of the *Lent*
 E 6 that

that began that Day: "*February*
 " 18, 1712-3. *A. W.* ordinary Days
 " only Com. and once *A. viz.* G. C.
 " add *L. P.* to Noon Pr. Not vis.
 " nor go to C. H. *W.* and *F.* only
 " one Me. *S.* only 2. and add to long-
 " est Pr., *L. P.* *F* ap. *A. W.* *P.* to
 " Noon Pr. *Emb.* *D.* only com.
 " and add 2 *Emb.* Pr. to all the rest.
 " Allow $\frac{1}{2}$ an Hour on *W*'s for Med.
 " and Read. go B. H. *P.* *W.* all
 " strict *F.* not Vow but Endeavours.
 " On *W*'s add M. *de* H. C. γ . and
 " on *S*'s add Me. and *P.* on the H.
 " *S.* and *P.* of Int. On *Sun.* to accust.
 " add *L. P.* Be stricter next *Lent.*

These will need some Explanation: *A. W.* therefore stands for *Asb-*
Wednesday, the Day on which he
 made these Rules. He confines him-
 self to his Commons on the ordina-
 ry Days in *Lent*, and allows himself
 one Draught of Ale out of the Grace
 Cup; he adds the *Lenten* Prayers
 out of *Nelson*, to his Prayers at Noon
 every Day; not visit nor go to Cof-
 fee-

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 ly o
 add
 Pray
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 two
 Allow
 for M
 Bed.
 Fastin
 On *W*
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fee-House; *Wednesdays* and *Fridays* only one Meal; *Saturdays* only two, and add to longest Prayers the *Lenten* Prayers on *Fridays*, (the Meaning of *ap* here after the *F*. I cannot make out) and the *Ash-Wednesday's* Prayers out of the same Book, to the Noon-Prayers on those Days, *Ember-Days* only Commons, and add two *Ember-Prayers* to all the rest. Allow half an Hour on *Wednesdays* for Meditation and reading going to Bed. Holy Passion-Week all strict Fasting; not Vow, but Endeavour. On *Wednesdays* add the Meditation on the Holy Child Jesus, out of Bishop Ken's *Winchester-Manual* (a Book that he had made constant Use of from the Beginning of the Year 1707. and in the spare Leaves of which, he had writ Prayers collected out of other Books) and on *Saturdays* add Meditations and Prayers on the Holy Sacrament, and Prayer of Intercession, all out of the same Manual:

Manual: On *Sundays* to accustomed, add *Lenten* Prayers. The Words, *Be stricter next Lent*, were writ in a smaller Character, and added, I suppose, when that *Lent* was finished. His strict Fasting now was more rigorous than formerly, for he eat nothing all the Holy Week till Supper Time, only on *Monday* and *Tuesday* he eat a little about four o'th'Clock in the Afternoon. On *Good-Friday*, when he was contemplating his Saviour's Sufferings for him and all Mankind, he denied himself at Night the usual Refreshment of his Bed. This I gather from his Diary, wherein the Account of that Day and the following are joined together. I find him there Reading, Meditating and Praying till half an Hour after one, and then sleeping (I suppose in his studying Chair) till about six, when he betakes himself again to reading and praying till Chapel Time, without mentioning, as usual, his rising from bed. On the Account

Account of this Week were endorsed these Words: Ἡ ἀγία καὶ μεγάλη ἐβδομάς.

His Conscience was very tender, and he preserved that Tenderness by the daily Examination of himself; so that the Sins of Omission which generally are so little regarded notwithstanding that Procedure of the last Day, which our blessed Lord gives us in the xxvth of St. *Matthew*, goes wholly upon them, could not be endured by him, but were as duly repented of as those of Commis- sion; and upon any Difficulty, he had Recourse to his good Friend and Neighbour Mr. *Roper*, who was able and willing to give him Satisfaction. His Father was at a greater Distance, and therefore he could not so readily consult him; but as we find him once before advising with him about the Observation of the College-Statutes, so in a Letter about this Time he proposes a Case to him, which shews his great Concern to do

do the utmost of his Duty, and not to be guilty of any sinful Omission. The Letter bears Date *May 29, 1713*. Wherein after some other Matters he thus proceeds: " I wish
 " you all the good Success you can
 " desire in finding a fit Place to
 " remove to, and must again beg
 " you not to be too solicitous about
 " a great deal of Room for Lads, the
 " Trouble of which may, perhaps,
 " hinder the good Effects of a warmer
 " Region; or if (as you know best) we
 " cannot well subsist without such a
 " Maintenance, let me prevail with
 " you to take either me, (who shall
 " soon have kept all my Terms) or
 " some other to your Assistance.
 " Let not any Fears of hindring my
 " Preferment here, make you back-
 " ward in being helped by me, for
 " I shall willingly sacrifice my pre-
 " sent Satisfaction, (which I own is
 " not little in a College Life) and
 " future Hopes to your Welfare;
 " and, doubt not, but I shall be
 " better

“ better rewarded for Dutifulness
 “ to my Parents herein by God,
 “ than I can be by any other, for
 “ any Endowments which by his
 “ Blessing I may acquire. I thank
 “ God we are both in good Health,
 “ and can never hear too often that
 “ you are so.——I desire your Ad-
 “ vice in this particular Case: At
 “ *St. Mary's* there is a Sacrament
 “ every Month, and their Time
 “ for receiving is after the Univer-
 “ sity Sermon is over, between ele-
 “ ven and twelve o’th’ Clock. I have
 “ of late, upon seeing the Holy
 “ Table prepared, had some Doubts
 “ whether I am not obliged to com-
 “ municate there, tho’ I have done
 “ it but three Hours before in our
 “ own Chapel. My main Argu-
 “ ment with which I think I have
 “ pretty well satisfied myself, that
 “ there is no such Obligation incum-
 “ bent on me, is the Practice of the
 “ Apostles and Primitive Church,
 “ whom I never read to have com-
 “ muni-

“ municated twice a Day, unless
 “ with a sick Person, or on some
 “ such extraordinary Occasion, and
 “ whom I take to be the best Judges
 “ of the Extent of our Saviour’s
 “ Command, and best to under-
 “ stand his Institution of the Holy
 “ Sacrament, and therefore hope
 “ that in me who have received but
 “ just before, ’tis no criminal Turn-
 “ ing my Back on the Altar. Be-
 “ sides, I do not take St. *Mary’s*
 “ to be the proper Place for Scho-
 “ lars to receive at, who must be
 “ supposed to have sufficient Oppor-
 “ tunities in their own Chapels. Be-
 “ pleased to let me know if you
 “ think these Arguments sufficient-
 “ ly grounded; and if you have any
 “ others to add, pray let me have
 “ ’em; or if on the contrary I’m
 “ in an Error, and am obliged to
 “ receive the second Time, pray
 “ let me know it. In his Father’s
 Answer I find no more than this:
 “ As to the other Point, I think you
 “ have

" have determined it very well, and

" have nothing to add. :

His Brother being on the 10th of
July elected Scholar of the House,
on the 14th he writ thus to his Fa-
ther.

HON^d. SIR,

" **A**S you on the Occasion of my
" being elected Scholar be-
" gan to me, so now do I to you
" on Account of my Brother's be-
" ing upon the same Level with me:
" *Te Deum laudamus, &c.* I shall
" never any more doubt the Power
" of Mr. R. especially when united
" to that of Mr. B. by which, under
" the Blessing of God, he has not
" only got us the Scholarship, but
" also the firm Promise of another
" Exhibition, a full Account of
" which you will have from my
" Brother. These Exhibitions too
" I find now (which is a greater En-
" hancement of their Value, and
" our Friends Kindness) are kept
" till

“ till we are complete M. A. This
 “ good News will, I hope, make
 “ some Amends for the Tardiness
 “ of our Letters to acquaint you
 “ with the Receipt of the Parcel
 “ which came safe hither on *Satur-*
 “ *day* last. Pray return mine and
 “ my Brother’s many Thanks to
 “ our dear Mother and all her Maid-
 “ ens for our Linen; and, I hope,
 “ by God’s Blessing, we may one
 “ Time or other be able to make
 “ the junior Part some Amends,
 “ tho’ my Mother I am persuaded
 “ we never shall. All our Endeavours,
 “ all our Successes, be they
 “ never so great or surprizing, will
 “ be too weak, too insufficient, to
 “ make her any Returns for this,
 “ or any other of her Troubles endured
 “ for, or Kindnesses shewn
 “ to us.—Having found the Almighty
 “ so wondrously gracious in
 “ his singular Care of and providing
 “ for us, I cannot in the least doubt
 “ but that he has ordered your Stay
 “ at

“ at *Headley* for the best, at least at
 “ present, taking it for granted
 “ that you have used all the Means
 “ you could at this Time for remo-
 “ ving. Tho’ I was formerly so
 “ much against your Stay, yet now
 “ I find some Satisfaction in it, be-
 “ cause it will give me an Opportu-
 “ nity of shewing how desirous I
 “ am to make you what Returns I
 “ possibly can for all your great
 “ Favours, by taking Part of your
 “ Trouble upon me. And therefore
 “ earnestly desire you, (or rather my
 “ dear Mother, who, I believe,
 “ will be a more equitable Judge of
 “ your Case than your self) as soon
 “ as ever you find your self indis-
 “ posed by the Weather and Cold,
 “ added to the too great Fatigue of
 “ your Business already, to send
 “ for me. I’ve kept so many Terms
 “ that I’m perfectly at Liberty in
 “ that Respect, and therefore beg of
 “ you and her to consider your own
 “ Ease wholly.—Last Week Mr.
 “ B. whose

“ B. whose Character you must needs
 “ have heard, brought a young
 “ Gentleman hither, who being put
 “ in a Chamber without a Chum,
 “ my Tutor on *Saturday* Morning
 “ sent to me (at Mr. B's Request)
 “ to be acquainted with him, and
 “ accompany him a little at first.
 “ Accordingly I went, and as I was
 “ going, met Mr. B. He told me,
 “ tho' he was not personally ac-
 “ quainted with you, he had a ve-
 “ ry great Respect for you, and ap-
 “ pearing to be informed of our
 “ Character, asked how my Bro-
 “ ther did, and desired the Favour
 “ of us to be acquainted with the
 “ little Gentleman, to whom he
 “ was too favourable in his Com-
 “ mendations of us. He recom-
 “ mended him, a very pretty, mo-
 “ dest genteel young Man, to mine
 “ and my Brother's Acquaintance,
 “ and that of my Friends, and to
 “ my Care in Mr. R's Name, his ve-
 “ ry good Friend. Had not Mr.
 “ B's

“ B's Character, and a Desire of
 “ preserving any young Gentleman
 “ from ill Company, obliged me
 “ sufficiently to him, Mr. R's Name,
 “ you may be sure, would have that
 “ Influence upon me, as to make
 “ me lose some little Time in his
 “ Company till he were a little settled,
 “ and this occasioned my not
 “ writing before. He acquainted
 “ the Master also in what Hands he
 “ had put his Friend, who, he said,
 “ was pleased with it.

He had for about eight Months
 from his Return out of the Country,
 kept very close to his Studies, tho'
 I cannot give so full an Account of
 'em as I have given for the two former
 Years. I find Extracts out of
Suicer's Compendium Philosophiæ, *Robault's*
Physics, *Derham's Boyle's* Lecture
 Sermons, *Mr. Hughes's* Edition
 of *St. Chrysostom de Sacerdotio*,
 and *Doctor Hammond* on the New-
 Testament, in which last he read very
 often. The Extracts out of him
 relate

relate chiefly to the Use of the *Greek* Words, and are entred in an alphabetical Order, among those out of other *Greek* Authors, *Hammond's English* being turned into *Latin*. He read also at the same Time Sir *Norton Knatchbull*. He had likewise for his Improvement in the *French*, translated the Beginning of *Monsieur Boileau's Latin* into *English*, which remains in one of his Paper Books; and in those others in which he kept the first Draughts of his Exercises, I find sixteen *Greek* or *Latin* Themes, two Theses, four Copies of *Latin* Verses, two *Latin* Epistles, and one Declamation within the aforesaid Space of eight Months.

And now being desirous of seeing his Friends in *Surrey* again, and of assisting his Father, in that Time of the Year when he apprehended he would most need his Assistance, he made them the third and last Visit. It was in the Beginning of *October*, while the Coaches continued to go through in a Day. On which Account

count he got up by three o' th' Clock, and was not in *London* till past seven, and by that Means caught some Cold, which turned afterwards to an Ague, a Distemper to which he was too subject. Yet notwithstanding the Fatigue and Disorder of his Journey, he went to God's House that Night and joined in the public Service: And according to his constant Practice, was twice a Day at Church while he continued in Town, except only one Evening when he was sick in Bed. Being got to his Father's, he betook himself heartily to the Business of the School, notwithstanding his Illness, which it pleased God in a short Time to deliver him from. But tho' he recovered of his Ague, he was often indisposed, which yet hindered him not in his Duty either to God or Man. Nay, he seemed always more concerned for his Father's Indisposition, than for his own; and tho' he too much neglected himself,

F

yet

yet would look upon him at such Times with the greatest Tenderness, and put him upon taking something, or using some Diversion that might make him better. The same unfeigned Love and Respect for him he shewed upon another Occasion, which offered it self during this Time of his being at *Headley*: One of the Boys deserving Punishment, was called out to it, which he not complying with, his Father took him by the Hand, and he making Shew of Resistance, this most dutiful Son, immediately uncalled, ran with the greatest Zeal and Eagerness to his Father's Assistance, as not being able to bear any Thing that looked like an Insult on his Person or Authority.

I find by his Papers about this Time he took up the Custom on *Sundays*, and other Holy Days, of singing Bishop *Ken's* Morning Hymn as soon as he awaked, after which he got up to his Devotions. And this,

no

no doubt, he did in the same devout Manner he was always observed to join in that seraphic Prelate's Evening Hymn, which used to be sung at his Father's on *Sunday* Nights. He was always very strict in keeping that Day Holy, and would not allow himself so much as to write a Letter on it, without Necessity, but prepared on the *Saturday* what was to go by that Day's Post. He was generally first of the whole Family ready for Church, whither he delighted to go, and was troubled when the Badness of the Weather obliged his Father to perform the Service at home. Besides his constant Attendance on the public Service either at Church or in the Family, he often retired to his private Prayers, usually four Times in the Day, and sometimes more, to which he joyn'd reading the Holy Bible, or some other good Book. Part of the Business of that Day likewise was writing into a Paper-

Book he kept for the Purpose, what he remembered of the Sermon, either preached at Church, or read to him at home. This Exercise he had been a good while used to while at School, and continued it at the University on Holy Days, not having Leisure for it on *Sundays*, as he had in the Countrey, concerning which we have before met with a Resolution of his *Page 55.* And he left behind him four Volumes of such Abstracts of Sermons, beginning *July 1, 1705.* and ending with two Resurrection Sermons on *Easter Monday* and *Tuesday 1714.* as preparatory to his own Dissolution. In this he was arrived to a wonderful Perfection, being able to write down the main of the Sermon, not only as to the Matter, but even the very Words of it, with which on *Sunday Evenings* he entertained the Family, and set a noble Example for the young Gentlemen to imitate, by which some of 'em improved to a very

very great Degree, tho' they were never able to equal it. While he was preparing himself for the Holy Sacrament on *Christmas-Eve*, he wrote in a loose Paper the Examination of his whole Life, beginning it thus: " When I consider my Life, " I find a continual wonderful Providence and Care of God over me " in every Stage of it, and therefore the greater Ingratitude in me, " in that, &c". And this Memorandum in his *Officium Eucharisticum*. " *December 24, 1713.* " 'Twill be " useful at all Times to avoid doing " what I've once condemned, till " I am fully satisfied to the contrary ; " and to be constant in *Friday's* Examinations, especially in the Country, unless great Necessity hinder ; " not to put off Noon Devotions, " nor lazily mispend spare Times, " and not trust too much to my present Thoughts.

A little before his Return to *Cambridge* on *January* 21, in the Parish

of *Great Bookham*, not far from his Father's, there was a great Quantity of *Roman* Coins found. As the Countrymen were ploughing, the Plough struck against a large Urn and broke it, and discovered the Coins: There were about half a Peck of them, all Copper. As soon as his Father and he heard of it, they went to view the Place, and get what they could of them. There were none among those that they saw older than *Gallienus*, or later than *Dioclesian*. The little while he staid after this, when the Toil of the Day was over, he assisted his Father in cleansing those Coins they had procured, discovering the Impresses, and in reading and transcribing the Inscriptions. On *February* 8, being *Sbrove-Monday*, he walked to *Epsom*, in Order to go from thence by Coach to *London*; his Father accompanied him Part of the Way, acknowledging the good Service he had done him, and thanking him for it, and
at

at parting, with his Blessing, gave him two Kisses, little thinking they were the last he should give him in this World. He went to Church that Evening at *London*, and so Morning and Evening constantly as formerly, till he left the Town. He gave his Father an Account of his safe Arrival at *Cambridge* in a Letter by his Brother, who hastened to supply his Place at *Headley*: And acquaints him that the Lads of his Year being apprized of his Return, quickly took Care that he might not lose his Turn of Disputing and Declaiming; and what he knew would be very grateful, that his Brother brings along with him a Coin of *Constantine's*, with a fair Reverse, SOLI INVICTO COMITE. Quickly after this I find the following Entry made in his *Officium Eucharisticum*, which seems to be taken out of one of the Sermons he heard that Day at *St. Mary's*, where he was a constant Attendant, and of which I find no

Abstract in his Sermon-Book;

" Sunday, February 28, 1713-4.

" Psalm v. 1, 2. Ponder my Words,

" O Lord: consider my Meditati-

" on. O bearken thou unto the

" Voice of my Calling, my King,

" and my God: for unto thee will I

" make my Prayer. The Study of

" Prayer, Recollection and Com-

" posure of Mind. Mischievous

" Prayers, when we ask for Things

" that appear good, designed to ill

" Purposes, or to be got by ill

" Means. Frivolous, when we ask

" for worldly Things, rather than,

" or before heavenly. Fantastical,

" when we strive not to gain the

" Virtues we pray for. The inward

" Intention of the Heart, and what

" that is set upon, is the Prayer,

" not the Words. Complacency

" arising from a good Performance

" of this Duty, Inquietude from the

" contrary.

He had received no Letter from

Headley in above a Month's Time

after

after he had left it, which gave him great Uneasiness, of which he complained thus to his Father *March* 15, 1713-4:

HON. SIR,

“ AFTER a very tedious Ex-
 “ pectation, and many disap-
 “ pointing negative Answers from
 “ the Buttery-Men, I received my
 “ Brother’s last *Friday*. Tho’ I
 “ was in great Hopes my Brother
 “ would have given me an Account
 “ how he performed his Journeys,
 “ what Success you had in getting
 “ more Coins, &c. before the
 “ Month was out; yet I bore being
 “ balk’d pretty well till *Sunday* was
 “ Sevensnight. I had then been
 “ within a Day of a Month from
 “ *Headley* without any Letter, and
 “ could not help being uneasy from
 “ that Time till *Friday*; because
 “ you were pleased to promise me
 “ at parting, that I should never
 “ wait longer than a Month for a
 “ Letter,

" Letter. Mr. R. asked very fre-
 " quently after you all, and wonder-
 " ed my Brother sent no Account,
 " &c. When I reflect on what I
 " have writ, I almost fear you'll
 " think me too bold, in taking No-
 " tice of that which I'm sure your
 " Forgetfulness only of the exact
 " Time, or your depending upon
 " my Brother to observe it, was
 " the Cause of. Only this I know,
 " you'll put the best Interpretation
 " on my Words and judge, (which
 " is really the Truth) that my De-
 " sire of often hearing how you do,
 " especially at my first being sepa-
 " rated from your Company, after
 " so long an Enjoyment of it, makes
 " me watch the Times so exactly,
 " and consequently so soon observe
 " any Failure in that Respect". For
 the Reason (I suppose) mentioned in
 this Letter, that his Father left
 the Correspondence wholly to his
 Brother, I find no more of his Fa-
 ther's Letters among his Pa-
 pers,

pers, tho', as I before observed, he carefully preserved them.

The Time now drew near that the Lord would take him to himself, and as the Philosophers have discovered an Acceleration of the Motion of heavy Bodies in their Descent towards the Earth, the same may we suppose in the Ascent of a pious Soul towards Heaven; the nearer it approaches to it, the more powerful is the Attraction, and the more vigorous the Motion. The *Monday*, *Tuesday* and *Wednesday* in the Holy Week he eat nothing till Supper Time, only once a few Figs in the Afternoon; *Thursday* being the Feast of the Annunciation, he dined as well as supped, and then watched with his Saviour the Night that he was betrayed, in Part of which he wrote the following Articles, and the Resolutions that Day and the next.

In the Name of God. Amen.

Good Friday, March 26, 1714.

‘ **B**Eing moved (I hope) by the
 ‘ Spirit of God, and excited by
 ‘ reading Bishop *Beveridge’s Private*
 ‘ *Thoughts*, &c. after some Days Fast-
 ‘ ing, Abstinence, Watching and
 ‘ Praying for the particular Assi-
 ‘ stance and Direction of the Holy
 ‘ Ghost, I formed these Articles of
 ‘ Belief, from the Apostles Creed,
 ‘ Bishop *Beveridge*, Mr. *Nelson*, &c.
 ‘ and the following Resolutions
 ‘ grounded thereupon, intending af-
 ‘ ter to examine my evil Ways, be-
 ‘ wail and repent me of my Sins,
 ‘ that so I might worthily partake
 ‘ of the Holy Eucharist at *Easter*,
 ‘ and also be enabled to lead the
 ‘ Remainder of my Life in true Faith
 ‘ and Obedience, without Supersti-
 ‘ tion, Scruple and Doubtfulness.

I.

‘ **I** Believe in God the Father Al-
 ‘ mighty, Maker of Heaven and
 ‘ Earth, i. e. I believe there is one
 ‘ God

‘ God the Being of all Beings, and
 ‘ that whatsoever he would have me
 ‘ to believe or do, in order to his
 ‘ Glory or my Happiness, he hath
 ‘ revealed to me in his Holy Scrip-
 ‘ tures: Whence I learn to believe,
 ‘ that as there is one God, so this one
 ‘ God is three Persons, Father, Son,
 ‘ and Holy Ghost. Consequently I
 ‘ believe the divine Inspiration of
 ‘ the Holy Scriptures, the Canon
 ‘ received in the Church, and that
 ‘ the Christian Religion which they
 ‘ teach is the only true Religion in
 ‘ the World.

II.

‘ *And in Jesus Christ his only Son*
 ‘ *our Lord;*

III.

‘ *Who was conceived by the Holy*
 ‘ *Ghost, born of the Virgin Mary; i. e.*
 ‘ I believe that the Son which is the
 ‘ Word of the Father, begotten
 ‘ from everlasting of the Father, the
 ‘ very and eternal God, of one Sub-
 ‘ stance with the Father, took Man’s
 ‘ Nature

‘ Nature in the Womb of the blef-
 ‘ fed Virgin, of her Substance; fo
 ‘ that two whole and perfect Natures,
 ‘ that is to fay, the Godhead and
 ‘ Manhood were joined together in
 ‘ one Person never to be divided,
 ‘ whereof is one *Chrift*, very God
 ‘ and very Man. And I believe that
 ‘ *Chrift* was conceived without Sin,
 ‘ but that I was conceived in origi-
 ‘ nal Sin, and brought forth in Ini-
 ‘ quity, and being by Nature a
 ‘ Child of Wrath have been ever
 ‘ fince working Vanity, for my
 ‘ *Righteousnefs is as filthy Rags*, but
 ‘ am by *Chrift*’s Merits made a Child
 ‘ of Grace; for I believe that the
 ‘ Son of God was made the Son of
 ‘ Man, that I the Son of Man might
 ‘ be made the Son of God.

IV.

‘ *Suffered under Pontius Pilate, was*
 ‘ *crucified, dead and buried, he de-*
 ‘ *scended into Hell: i. e. I believe that*
 ‘ *Chrift* lived to God, and died for
 ‘ Sin, that I might die to Sin, and
 ‘ live

(III)

live with God; and this not in his Divine, but Humane Nature, (for the Divine Nature cannot be born, and suffer, and die, and be buried, and rise again from the Grave) but as it was one and the same Person which subsisted in both Natures, we may properly be said to be redeemed by the *Blood*^a of God, and that *the Lord of Glory* was crucified^b for us. I believe also, that he being dead, his Soul continued in a State of Separation for a Time, that he suffered not any Torments of the Damned, but triumphed over the Devil and led him Captive.

V.

The third Day he rose again from the Dead: I believe too that *Christ* thus rose from the Grave, that I might rise from Sin; reuniting by his infinite Power the same Soul to the same Body which was buried, and so rose the same Man.

^a Acts xx. 28.

^b 1 Cor. ii. 8.

VI.

VI.

‘ *He ascended into Heaven, and sit-*
 ‘ *teth on the right Hand of God the*
 ‘ *Father Almighty: i. e. I believe*
 ‘ that the only begotten and eternal
 ‘ Son of God, after he rose from
 ‘ the dead, did with the same Soul
 ‘ and Body with which he rose, by a
 ‘ true and local Translation, con-
 ‘ vey himself from the Earth on
 ‘ which he lived, thro’ all the Regi-
 ‘ ons of the Air, thro’ all the celest-
 ‘ tial Orbs, until he came into the
 ‘ Heaven of Heavens, to the most
 ‘ glorious Presence of the Majesty
 ‘ of God, and that he is ascended into
 ‘ Heaven that I may come to him;
 ‘ and that being exalted to the high-
 ‘ est Dignity in his Father’s King-
 ‘ dom, he there makes perpetual
 ‘ Intercession for us.

VII.

‘ *From thence he shall come to judge*
 ‘ *the Quick and the Dead: i. e. I be-*
 ‘ *lieve that our Lord Jesus Christ*
 ‘ shall at the End of the World de-
 ‘ scend

' scend from Heaven in his human
 ' Nature, and summon all Mankind
 ' to appear before his dreadful Tri-
 ' bunal; where they shall come up-
 ' on their Trial, have all their Ac-
 ' tions strictly examined, and ac-
 ' cording to the Nature and Qua-
 ' lity of them be adjudged, the
 ' Righteous to eternal Happiness,
 ' the Wicked to eternal Misery.

VIII.

' *I believe in the Holy Ghost*; that
 ' he is very God, the third Person
 ' in the undivided Trinity, pro-
 ' ceeding from the Father and the
 ' Son, and coequal and coeternal
 ' with them.

IX.

' *I believe the Holy Catholick*
 ' *Church*; *the Communion of Saints.*

X.

' *The Forgiveness of Sins*; I be-
 ' lieve that God in his unspeakable
 ' Mercy gave his Son, *Jesus*; and the
 ' Son gave himself, to become a
 ' Surety for the Debt we by our
 ' Sins

‘ Sins had contracted, and did offer
 ‘ himself up a Sacrifice by his Death
 ‘ to God’s Justice, and a Satisfacti-
 ‘ on for us; thereby reconciling us
 ‘ to God. I believe that I have no
 ‘ Merit at all of my own, and trust
 ‘ in *Christ*’s Merits only for Justifi-
 ‘ cation, who by his Grace also, I
 ‘ believe, delivers us from the Do-
 ‘ minion of Sin, enabling us to re-
 ‘ pent of it and mortifie it: For *we*
 ‘ are not sufficient of our selves,
 ‘ *but our Sufficiency is of God*, who
 ‘ worketh in us to will and to do of
 ‘ his own good Pleasure. But I
 ‘ believe that his Merits will stand
 ‘ me in no Stead, unless I endeavour
 ‘ after sincere Obedience in my own
 ‘ Person; his Merits being imputed
 ‘ to none, but only such as apply
 ‘ them to themselves by Faith;
 ‘ which Faith in *Christ* will certainly
 ‘ put such as are possessed of it up-
 ‘ on Obedience to God. So that I
 ‘ must endeavour after Obedience
 ‘ as much as if that alone were to
 ‘ gain

' gain me Salvation; and I must re-
 ' ly as much upon the Merits of
 ' *Christ*, as if I were bound to no
 ' Endeavours after Obedience. As
 ' to the active Obedience of *Christ*
 ' making Part of our Justification,
 ' I conceive it not a Point of Faith
 ' absolutely necessary to Salvation,
 ' tho' this Text 1 *Cor.* i. 30. seems
 ' to imply it. I trust in the Merits
 ' of *Christ* as revealed, to be the
 ' Satisfaction for my Sins, and the
 ' Justification of my Person; and
 ' think I need not be solicitous a-
 ' bout the Predestinarian and Cal-
 ' vinistical Opinions of Bishop *Be-*
 ' *veridge* concerning Free-will, Re-
 ' probation, and Election; at least
 ' not yet a while.

XI.

' *The Resurrection of the Body: i. e.*
 ' I believe that after a short Sepa-
 ' ration, my Soul and Body shall be
 ' united together again, in order
 ' to appear before the Judgment
 ' Seat

‘ Seat of *Christ*, and be finally sentenced according to my Deserts.

XII.

‘ *And the Life everlasting*: i. e. I believe firmly the Immortality of the Soul, for God hath said that, *Eccles. xii. 7. My spirit shall return to God who gave it*; and that according to the Actions done in the Body, it shall either be admitted to the eternal Fruition of the glorious Godhead, or be sent into everlasting Fire prepared for the Devil and his Angels.

‘ In these Articles of my Belief, I learn to believe, 1, In God the Father, who hath made me and all the World; 2, In God the Son who hath redeemed me and all Mankind by his Death, and who has satisfied God’s Justice for my Sins, upon my Faith and my Repentance, my future Love and Obedience, which are the Terms of the new Covenant of Grace, which I believe God hath made

‘ with

' with Man in the second *Adam* ;
 ' he promising me on his Part, Par-
 ' don of Sins, eternal Life and
 ' Strength to do my Duty, by the
 ' Assistance of God the Holy Ghost ;
 ' in whom 3dly, I learn to believe,
 ' and that he sanctifieth me and all
 ' the elect People of God. Which
 ' Covenant I believe it hath pleased
 ' God to seal to us by a double Seal,
 ' Baptism and the Lord's Supper.
 ' The first being that Rite whereby
 ' we are admitted into Covenant
 ' with God, wherein the Guilt of
 ' original Sin is washed off, and we
 ' receive Strength and Power to
 ' live righteously, (not by our own,
 ' but by God's Strength) if we will
 ' but diligently and sincerely make
 ' Use of it to perform our Part of
 ' the Covenant, and humbly beg
 ' for more ; we are restored and ad-
 ' mitted to God's Favour, and have
 ' a Title given us to Glory in Hea-
 ' ven. The second is the Christian
 ' Sacrifice, a solemn and lively Re-
 ' presen-

‘ presentation of the Death of *Christ*,
 ‘ and offering it again to God, as
 ‘ an Attonement for Sin, and Re-
 ‘ conciliation to his Favour, where-
 ‘ in we renew our baptismal Cove-
 ‘ nant with God, who, I believe,
 ‘ will make good to us the Benefits
 ‘ of it upon our due Reception of
 ‘ this Holy Eucharist, furnishing us
 ‘ with free Grace and Comfort ;
 ‘ wherein we verily and indeed re-
 ‘ ceive the Body and Blood of *Christ*
 ‘ to all Intents and Purposes, to
 ‘ which he did speak them to be,
 ‘ and as he meant and designed them
 ‘ to us. Provided we examine, con-
 ‘ fess and bewail our Sins before God,
 ‘ with a true Sense of, and Sorrow
 ‘ for them, and, taking firm Reso-
 ‘ lutions for the Time to come ut-
 ‘ terly to relinquish and forsake
 ‘ them, solemnly engage our selves
 ‘ in a new and truly Christian Course
 ‘ of Life ; having a lively Faith in
 ‘ God’s Mercy thro’ *Christ*, with a
 ‘ devout, humble, thankful Re-
 ‘ membrance

‘membrance of his Death, and be-
 ‘ing in Charity with all Men, hear-
 ‘tily forgiving those who have of-
 ‘fended us, and making Restituti-
 ‘on and Satisfaction to those we
 ‘have injured. This I take to
 ‘be the Sum of what I promised
 ‘in the second Article of my
 ‘baptismal Vow, *viz.* To believe
 ‘all the Articles of the Christian
 ‘Faith, contained in the Apostles
 ‘Creed, and in the Writings and
 ‘Explanations of pious and learn-
 ‘ed Men; all the necessary Parts
 ‘of which I can, I trust in God,
 ‘confirm by express Scripture, or
 ‘lawful Inference from it. And as
 ‘to some controversial Points inter-
 ‘mixed, I find them not laid down
 ‘in Scripture as necessary Articles
 ‘of Faith, and think I need not as
 ‘yet be over-solicitous about them.

‘Tho’ I cannot fully comprehend
 ‘all the Mysteries in my Faith, yet
 ‘I fully believe ’em, because God
 ‘has revealed them.

‘The

‘ The best Preparation, for the
 ‘ Holy Sacrament, is to endeavour
 ‘ to live constantly according to the
 ‘ Precepts of the Gospel, which
 ‘ will fit a Man to receive at any
 ‘ Time.

‘ Having endeavoured to lay
 ‘ a firm Foundation of Faith, by
 ‘ God’s Grace, I proceed now, re-
 ‘ lying upon the same Grace, to
 ‘ form such Resolutions as may make
 ‘ my Practice suitable thereto, and
 ‘ conformable to God’s holy Will.
 ‘ In the first Place I solemnly renew
 ‘ my baptismal Vow, (begging Par-
 ‘ don humbly for any rash ones that
 ‘ I have since made) my Part of
 ‘ which, viz. all that is to be per-
 ‘ formed by me, I find summed up
 ‘ by the Apostle ^c in these Words:
 ‘ *That denying Ungodliness and world-*
 ‘ *ly Lusts, we live godly, righteously*
 ‘ *and soberly in this present world;*
 ‘ which is excellently paraphrased
 ‘ in our Church Catechism, sum-
 ‘ ming up all at the End of the Ten
 ‘ Com-

Commandments, the Whole of
our Duty to God, our Neighbour
and our selves.

I. I resolve therefore, as 'tis my
Duty, to believe in God; to
believe the Holy Scriptures which
are his Word, taking all the Laws
therein recited for his Laws, and
the Promises of Pardon and Happi-
ness to the Penitent, and the
Threatnings of Death to the Im-
penitent; for his Promises and
Threatnings; and to make this ef-
fectual, I'll endeavour to walk by
Faith, not by Sight, that so I may
not be deceived by the false Baits
of Sin, nor prefer momentary to
eternal Pleasures. This will en-
courage me in Self-denial, and
comfort me under all Calamities.

II. I resolve to fear God, and to
love him with all my Heart, with
all my Mind, with all my Soul,
and with all my Strength: I'll en-
deavour therefore not to do any
Thing that may offend him, and

' for his Sake will do all that he
 ' bids me. I'll endeavour always to
 ' be looking upon God, as always
 ' looking upon me, which shall make
 ' me not dare to do any ill Action
 ' in his Sight, that I would not do
 ' before Men. And since God sees
 ' my inward Thoughts, I'll endea-
 ' vour as much to watch over the
 ' Motions of my Heart as my out-
 ' ward Actions, that they may not
 ' be wicked nor vain; proud, lust-
 ' ful, &c. or hindring my Studies.
 ' To which End 'twill be useful to
 ' keep my Mind fixed on good or
 ' innocent Objects, and to examine
 ' all Thoughts of Moment as they
 ' come into my Mind, that by let-
 ' ting an unexamined Thought har-
 ' bour in my Breast, I be not drawn
 ' into Sin: Not as if I could exa-
 ' mine every one, but such only as
 ' have the Face of Sin. I'm resol-
 ' ved to love God as the greatest of
 ' Goods, and hate Sin as the worst
 ' of Evils, which Love I must shew,
 ' by

' by endeavouring always to please
 ' him in avoiding that; and in all
 ' my Expressions of Love to my
 ' Fellow Creatures, so to love the
 ' Person, as yet to hate his Sins;
 ' and so to hate his Sins, as to love
 ' the Person. I'll endeavour habi-
 ' tually to desire spiritual Mercies
 ' more than Temporal, and these
 ' only in Reference to them; and
 ' therefore to subject my Affections
 ' to my Reason, and this to the
 ' Word of God.

III. ' I resolve to worship God,
 ' to give him Thanks, to put my
 ' whole Trust in him: *i. e.* In his
 ' Providence for outward Supplies
 ' as I need 'em, in his Mercy for
 ' Pardon of Sins when I repent of
 ' them, and in his Spirit for Grace and
 ' inward Aid when I endeavour toge-
 ' ther with him. And thus trusting
 ' in God, I'll endeavour to arm my
 ' self with that spiritual Courage and
 ' Magnanimity, as to press thro'
 ' all Duties and Difficulties whatso-

ever, for the Advancement of God's
 Glory and my own Happiness.
 I'll endeavour to conquer those
 childish Fears I've formerly been
 troubled with; the surest Remedy
 against which is always to keep a
 good Conscience. I will call up-
 on God devoutly in my religious
 Addresses to him. I'll be devout
 at Publick Prayers, and at home I
 must take Care to strike as great
 an Awe of the Divine Presence
 into my Mind, as if I were at
 Church. To prevent Indevotion,
 I'll take Care to meditate before
 Hand seriously, and fix in my
 Mind an Awe of the tremendous
 Majesty I am going to address,
 take fitting Opportunities when I
 am best inclined to, and prepared
 for Prayer. To which End'twill
 be useful as often as I can to say
 my Evening Prayers before nine,
 my Noon, especially at home, be-
 fore six o'th'Clock. I must reject
 all wandring Thoughts, and to
 pre

prevent their intruding, 'twill be
 useful to keep my Eyes fixed on
 my Book in Chapel, or shut orco-
 vered, or so fixed upwards, or
 some Way, that they bring not in
 Matter for wandring Thoughts.
 I'll endeavour to behave my self
 decently in Chapel, bridling my
 Tongue from loose Talk and jest-
 ing, and not speaking without Ne-
 cessity during divine Service; and
 not minding what others do to my
 own Hindrance, by unnecessary
 bowing, &c. in Prayer Time: And
 be as devout as I can at singing of
 Psalms, Anthems, &c. I'll take
 Care to allow my self a fit Time
 for sacramental Preparation, and
 to facilitate it, be careful over my
 nightly Examinations; and be-
 sides, unless lawfully or unavoi-
 dably hindered, allow half a Day
 for such Preparation.

IV. *I resolve to honour his holy
 Name and his Word: And there-
 fore to make his holy Word the*

' Rule of all my Actions, as that
 ' which contains fully all my Duty.
 ' And I will endeavour so seriously
 ' to hear and read it, as that I may
 ' constantly be confirmed by it in
 ' well-doing, and also perfected in
 ' my Knowledge of what I am to
 ' believe, and particularly practise
 ' in order to my eternal Salvation.
 ' To this End also I must be atten-
 ' tive to Sermons, which for my
 ' Improvement 'twill be useful to
 ' write down on Holy-Days as my
 ' Circumstances will permit, not
 ' scrupling sometimes to omit it for
 ' a greater Good, or other lawful
 ' Hindrance.

' V. I resolve to *serve God truly*
 ' *all the Days of my Life.* I will
 ' therefore endeavour to do every
 ' Thing in Obedience to the Will
 ' of God with a right Intention of
 ' Mind; especially my A&ts of Cha-
 ' rity: And make his Glory the Aim
 ' of all my Designs ultimately, tho'
 ' I'm not obliged particularly and
 ' imme-

immediately to design it in every
 single Action. To make these
 Endeavours the more effectual, I
 set my self these Rules, and must
 take Care not to venture on any
 Action of Moment, where I can
 deliberate, 'till I know 'tis lawful,
 lest by doubting I make all my
 Actions sinful; and as for sudden
 Acts, 'tis the safest Way not to
 venture on what I have condemn-
 ed already, till I am convinced
 fully of my Mistake. The best
 Way to serve God is to make
Christ my Pattern, where I doubt,
 asking my self, what he would
 do; always judging, that what he
 had commanded in Scripture he
 would do, or what is not expres-
 sly or implicitly forbidden there.
 In all my Behaviour I'll endea-
 vour to be considerate, and ne-
 ver do any Thing that in my
 Conscience I am persuaded is un-
 lawful, nor obstinately oppose the
 Motions of God's Holy Spirit ex-
 citing

' citing me to do my Duty, nor
 ' wholly disregard the inward Whif-
 ' perings of my Conscience, but
 ' incline to them as far as they are
 ' necessary, and my Affairs will
 ' permit; but take Care too not
 ' to be led into unnecessary Scr-
 ' ples and Superstition thereby. I
 ' must not indulge my own Cor-
 ' rupt Inclinations contrary to Scrip-
 ' ture and Reason, nor break rash-
 ' ly a well weighed Resolution; and
 ' take Care not to be imposed on
 ' by specious Suggestions and false
 ' Reasoning. 'Twill be proper for
 ' me to follow my Father's Advice
 ' and good Example, especially in
 ' Relation to Swearers, and using
 ' Gaming or vain Recreations on
 ' Fast-Days; and in all real mo-
 ' mentous Doubts to incline to the
 ' safest Side.

VI. ' I resolve, 'tis my Duty,
 ' to love my Neighbour as my self, and
 ' to do unto all Men as I would they
 ' should do unto me. To love and
 ' honour,

‘ honour, and, when Need is, to
 ‘ succour my Father and Mother.
 ‘ I’ll endeavour to practise the great
 ‘ Duty of Charity in all its Branch-
 ‘ es, being the true Love of God
 ‘ and our Neighbour, and to do
 ‘ good to all in the best Way that
 ‘ I can with Prudence and Discre-
 ‘ tion,

VII. ‘ I resolve to honour and o-
 ‘ bey the King, and all that are put
 ‘ in Authority, actively or passively:
 ‘ And in the Circumstances I am at
 ‘ present, to direct my self accord-
 ‘ ing to a good Rule of my Fa-
 ‘ ther’s.

VIII. ‘ I resolve to submit my self
 ‘ to all my spiritual Pastors, and all
 ‘ my Governours, and to shew Reve-
 ‘ rence to all my Betters: I’ll endea-
 ‘ vour therefore to carry my self
 ‘ with due Respect to my Supe-
 ‘ riors, with Condescension to my
 ‘ Inferiors, and civilly to all;
 ‘ guarding my self against all proud,
 ‘ surly, insolent Behaviour even to
 G 5 ‘ the

the meanest ; and giving my Bet-
ters all the Respect they justly re-
quire, and their Titles in Oppo-
sition to the mad Notions of Qua-
kers, &c. To this Purpose I
ought often to consider that the
meanest of my Fellow-Creatures
in some Measure excel me, and
therefore be willing to undergo
little Injuries, Deficiencies in their
Service, and small Affronts.

IX. *I resolve to bear no Malice
nor Hatred in my Heart, to hurt no
body by Word or Deed, but to be
true and just in all my Dealing. To
this Purpose I'll particularly guard
against Anger and hasty Speeches ;
and that I may not Sin by Anger,
take Care it be placed on a due
Object, and do not exceed its
proper Bounds. I must not be
hasty in my Spirit, but defer my
Anger according to Discretion.
I'll take Care never to speak Evil
of any, unless Justice or Charity,*
Eccles. vii. 9. Prov. xix. 11.

or

' or some good Reason oblige me
 ' to it, so as to do him no Harm,
 ' and to keep from the greater
 ' Fault. I'll not indulge my self in
 ' idle Tales, and Censurings of o-
 ' thers, lest I wound my Neigh-
 ' bour's Credit, and his Charity to
 ' whom I speak: And to take a-
 ' way all Occasion of this, not hear
 ' with Pleasure Evil of others, and
 ' when I do, conceal it, unless good
 ' Reason call it forth. To avoid
 ' Anger, it will be useful to be pre-
 ' pared to bear little Affronts, and
 ' not to revolve in my Mind Ag-
 ' gravations of Injuries, and avoid
 ' Peevishness about Meats, &c.

X. ' I resolve to keep my Hands
 ' from picking and stealing, and my
 ' Tongue from evil speaking, lying and
 ' slandering. To govern my Tongue
 ' I will endeavour always to set a
 ' Watch before my Mouth, avoid
 ' much speaking, consider as well
 ' as I can what I speak, and take
 ' Care that no corrupt Communicati-

on proceed out of my Mouth^d, but
 what either is beneficial, or at least
 harmless. I'll avoid all vain Swear-
 ing, and endeavour to reprove it
 in others as I can, and some Way
 or other shew my Dislike to such
 Company, endeavouring to be ve-
 ry uneasy at hearing God's Holy
 Name prophaned, not rashly ven-
 turing amongst common Swear-
 ers, and if no other Method will
 do, leaving such Company as soon
 as I can. I'll take Care too to a-
 void all Lying, making my Inten-
 tions conditionally, and not indul-
 ging jesting Lyes. I'll avoid care-
 fully rash Execrations and swear-
 ing in Thought, and not help out
 Discourse with scandalous Stories,
 but as prudently as I can discoun-
 tenance such Talk, and vindicate
 my Neighbour's injured Credit as
 well as I can. And that I may
 not be censorious or uncharitable,
 and have unjust Suspicions and

^d Eph. iv. 29.

mean Opinions of others without Reason, I'll take Care not to be proud and self-conceited my self, but meek and humble, often calling to Mind my great and crying Sins.

XI. I resolve to keep my Body in Temperance, Soberness and Chastity, and not to covet other Mens Goods. I'll endeavour to avoid all Manner of Uncleanliness, and all filthy Company, never by smiling, &c. countenancing any obscene Jest; but beating down all impure Thoughts, and irregular Fancies, at their first Beginning, not consenting to the least Approach towards Uncleanliness, which my Conscience shall check me for. I'll endeavour upon the first true Sense of having drunk enough to leave off; and tho', perhaps, I could bear more, yet deny my self, lest I be ensnared unawares by little Springs and Dissimulations. I must take Care that Hunger or Care-

Carelessness do not make me omit
 saying Grace devoutly to my
 Meals; and endeavour by my
 Example, and other prudent
 Means, to bring others to this
 good Practice.

XII. *I resolve to be diligent in
 my own Calling, and to do my Duty
 in that State of Life, to which it
 hath, or shall, please God to call me.*
 To this End I'll take Care to do
 all my Actions with Prudence and
 Discretion, endeavouring to be-
 stow my Charity with a due Pro-
 portion to what God has given,
 or rather lent me to be accounted
 for. I'll be wary in the Choice
 of my Company and Friends, and
 faithful and constant to those I
 shall enter into a State of Friend-
 ship with, as I desire my Friend
 should be to me. I'll endeavour
 by a double Diligence in my Stu-
 dies, especially, if possible, to re-
 deem my past Time, employing
 all the Gifts and Endowments both

of

of Body and Soul, to the Glory
 and Service of my great Cre-
 ator, improving the Talents he
 hath given me, to his Honour,
 and my Neighbour's Benefit; en-
 deavouring to improve good
 Thoughts into holy Actions, and
 to take Afflictions as Tokens of
 his Mercy to me, and to amend
 under them. I'll take Care that
 my Recreations be innocent, and
 take not up too much of my Time,
 suiting them to the particular Cir-
 cumstances I may be in; and not
 be overscrupulous about them,
 nor childish in my Behaviour,
 chiefly regarding my Health and
 Reputation, and watching that I
 be not drawn to Covetousness,
 Anger, cheating or tamely hearing
 Swearing in them, so as to seem to
 comply with it; and therefore
 'twill be best to avoid much Play,
 or, with others, than known Ac-
 quaintance. To avoid Idleness I
 must take Care not to loiter a-
 way

' way my precious Time, especially
 ' such as is designed for Devotion,
 ' and not let my Friends rashly
 ' persuade me to mispend my Time,
 ' and must find Employment for
 ' broken Hours.

' Thus have I endeavoured to
 ' fence my self against Sin, by these
 ' Rules, laying no Obligation on my
 ' self so as to be guilty of Perjury
 ' if I break them, binding my self
 ' only to my RESOLUTIONS, which
 ' I think chiefly contain my Duty,
 ' and only so far as they are Matter
 ' of Duty. The ENDEAVOURS which
 ' are subjoined to the RESOLUTI-
 ' ons, I take to be useful; and those
 ' which I think most to my pre-
 ' sent Circumstances, which yet I
 ' fear will be most difficult, I have
 ' marked with red Lines [*the Ori-
 ' ginal was so marked*] and purpose
 ' to be most careful in observing
 ' them. Yet not tying my self up
 ' strictly to 'em, but so far as they are
 ' not Matter of Duty, leaving my
 ' self

‘ self at Liberty to alter, omit, or
‘ neglect them, as I shall see just
‘ Occasion upon reasonable Grounds
‘ and good Advice. I am not for
‘ making too many Resolves, be-
‘ cause I have found the sad Incon-
‘ venience, and been insnared there-
‘ by. And I take some of the Bi-
‘ shop’s about our Thoughts to be
‘ unnecessary, impracticable and
‘ pernicious to Health, as witness
‘ ——— In short, I intend not to be
‘ enslaved to any odd Expression I
‘ may have used, my Intention is
‘ sincere to perform my Duty to
‘ God, my Neighbour and self, and
‘ therefore must observe these EN-
‘ DEAVOURS only as they are useful
‘ to it in each Particular. Taking
‘ Care in General to be considerate,
‘ to keep out of Temptation by di-
‘ ligent Employment in a lawful
‘ Calling, or harmless Exercise and
‘ Devotion: endeavouring to secure
‘ my Duty in the first Place, and
‘ these Rules only as they are sub-
‘ servient

* servient to it, lest I lose that which
 * alone is necessary, and insnare my
 * self in Superstition and Sin by
 * those Means which I choose to keep
 * out of it. Circumstances will al-
 * ter. * *Be ye wise as Serpents, and*
 * *harmless as Doves.* † *Give not that*
 * *which is holy unto the Dogs, neither*
 * *cast ye your Pearls before Swine, lest*
 * *they trample them under their Feet,*
 * *and turn again and rent you.* Offer
 * *not the Sacrifice of Fools.* § *He that*
 * *will come after me let him deny him-*
 * *self.*

* And now, O my God, I am not
 * able of my self to do any Thing
 * that is good; 'tis thy self, my
 * God and my Guide, that I solely
 * and wholly depend upon. O for
 * thine own Sake, for thy Son's
 * Sake, and for thy Promise Sake,
 * do thou both make me to know
 * what thou wouldst have me to do,
 * and then help me to do it. Teach

* Mat. x. 16. † vii. 6. § xvi. 24.

* me

' me first what to resolve upon, and
 ' then enable me to perform my
 ' Resolutions. Keep me, if it seem
 ' good to thee, from Scrupulouf-
 ' ness and Superstition, Carelesness
 ' and Profaneness; that I may chear-
 ' fully walk with thee in the Ways
 ' of Holiness here, and rest with
 ' thee in the Joys of Happiness
 ' hereafter, thro' *Jesus Christ* our
 ' Lord. *Amen.*

Both *Good-Friday* and *Easter-Eve*
 he fasted till the Evening, and on
 the latter of these Days he rose a-
 bout half an Hour after five, tho',
 as we have observed, he had not
 slept the preceding Night. He a-
 gain examined his whole Life past,
 and that he might do it the more
 exactly, he made use of the Cata-
 logue of Sins at the End of his *Nel-*
son, as well as that in his *Officium*
Eucharisticum. And from this
 Time, to the Day of his Death
 inclusive, I find the Accounts of his
 sacra-

sacramental Examinations much larger, and more exact than formerly.

Understanding his Mother was to be in *London* in the *Easter Week*, he writ to her thither on *Easter-Monday*; and this being his last Letter to her, I shall give you Part of it, that you may see how he took his Leave of her. In the first Place he hopes, before she leaves the City, she will trouble her self so far as to let him know how all his dear Relations do, particularly how his Father has born up against the remaining Part of the Winter since he left him. And then after a pretty deal of Business, in which he was always very exact, towards the Conclusion he proceeds thus: " My Business generally leading me to write to my Father, but having now an Opportunity to do it to your self, I should seem unmindful of those particular and affectionate Kindnesses you have been all along pleased to shew me, more especially

“ ally when I was last with you;
 “ did I not return you my hearty
 “ Thanks for them. Tho’ at pre-
 “ sent I have no great Prospect of
 “ it, yet I trust God, will some Time
 “ or other so bless with Success my
 “ earnest Endeavours of making my
 “ self fit for the Support and Comfort
 “ of my dear Parents, that I may
 “ make Returns of Gratitude in my
 “ Actions, rather than my Words.
 “ But however he pleases to order
 “ that, be assured, Madam, I shall
 “ never want the Will to do it so
 “ long as any Sense of Duty re-
 “ mains in me, which, as it has had
 “ so many additional Helps of Kind-
 “ nesses from you to fix it in my
 “ Breast, will (I have great Reason
 “ to hope) never be rooted out
 “ thence.

The last Letter he writ to his
 Father was the following one.

HON.

HON. SIR,

St. John's, Cambr
May 2, 1714.

“ UPON seeing the Date of
 “ this you'll be apt to think
 “ something more than ordinary
 “ has happened, I having not used
 “ to write on a *Sunday*. The Oc-
 “ casion of it is this. On *Friday*
 “ was *Sevennight*, just as I was lain
 “ down in Bed, before I had put
 “ out my Candle, a tickling Cough
 “ seized me, which causing me to
 “ spit, I was surprized to find it
 “ Blood; so taking up my Pot, I
 “ continued spitting in that Manner
 “ and Coughing, by Reason of the
 “ Sharpness of the Taste of the
 “ Blood, for a little Time; design-
 “ ing to ask Mr. *Roper's* Advice the
 “ first Opportunity, which happen-
 “ ed not to be till *Tuesday* last, when
 “ I was taken with my Coughing
 “ and spitting Blood again, much
 “ more than the first Time, occasi-
 “ oned, I believe, by winding up
 “ the Clock a little eagerly. Gi-
 “ ving

“ vining Mr. R. an Account of what
 “ happened, (and that tho’ some
 “ overstraining my self might cause
 “ this, yet no such could be the
 “ Occasion of my first Seizure, I
 “ being then perfectly easy, and
 “ having been sitting an Hour or
 “ two in my Study, and going to
 “ Bed too in good Time) he ad-
 “ vised me if I was taken thus a-
 “ gain to be let Blood, and to take
 “ some styptic Electuary, because
 “ he could not easily tell whether it
 “ proceeded from my Lungs, or
 “ fell down from my Head thither,
 “ which is the Apothecary’s Opini-
 “ on, and to avoid straining my self
 “ on any Account. Accordingly
 “ I have since got a Boy to wind
 “ up the Clock for me. But on
 “ *Wednesday* Night, with only
 “ laughing heartily and suddenly,
 “ my Cough and spitting came on
 “ me again, but not so much as the
 “ Night before. The next Day
 “ was not thought proper to be
 “ blood-

“ blooded in, because of my Ex-
 “ ercise in the Schools, nor *Friday*
 “ last, because ’twas very wet and
 “ cold. That Night foolishly go-
 “ ing to help the Boy in the easiest
 “ Part of winding up the Clock, I
 “ was, in doing it, again taken with
 “ my Cough, &c. tho’ but a little.
 “ But the same Night, as soon as
 “ ever I had laid my self down in
 “ Bed, which was in good Time,
 “ and without any Emotion or Hur-
 “ ry, having been quietly half an
 “ Hour in my Study, I was seized
 “ worse than ever before, coughing
 “ and bringing up for near half
 “ an Hour, a great Quantity of
 “ thick fresh Blood. Upon which
 “ I resolved next Day to keep up
 “ and be blooded, as I accordingly
 “ was by Mr. *Roper’s* Advice; tho’
 “ the Day was not so good as might
 “ have been wished, but I kept a
 “ Fire in my Chamber, and have
 “ stayed within ever since; tho’ I
 “ thank God I’m now so well, that
 “ I be-

“ I believe I shall, with Mr. R’s
 “ Leave, go to Chapel this Even-
 “ ing. I did not faint in the least
 “ at Bleeding, tho’ I was somewhat
 “ afraid of it before I felt it. Mr.
 “ R. tells me my Blood is too good;
 “ yet bids me have a Care of eat-
 “ ing salt Meats, or drinking strong
 “ Drinks; and by my being subject
 “ to bleed at the Nose, as my Bro-
 “ ther also is, he is apt to believe
 “ we have too much Blood in our
 “ Vessels, which he thinks has oc-
 “ casioned my Illness. I beg you
 “ and my Mother not to be con-
 “ cerned, for my good Friend takes
 “ as much Care of me as possibly
 “ can be: He was twice with me
 “ yesterday; he tells me I should
 “ take Ground-Ivy-Tea, and Plan-
 “ tane, and other styptic Herbs he
 “ mentioned, of which I shall have
 “ an Electuary from the Apotheca-
 “ ry to take two or three Times a
 “ Day, and to go abroad with,
 “ which shall stanch the Blood, and
 H “ heal

“ heal any Thing that may be out
 “ of Order. I hope I shall have no
 “ more Returns of my spitting
 “ Blood; if I have in any considera-
 “ ble Degree, you shall be sure to
 “ hear. Mr. *Roper* says I must
 “ then be blooded again, and take
 “ the Advice of a Doctor.

“ P. S. About 4. I’ve been at
 “ Church, and am come down now
 “ into Public again by Mr. *Roper*’s
 “ Advice, who was with me after
 “ Dinner. He bid me be sure not
 “ to fright you, because he hoped
 “ all was very well: But he said I
 “ must avoid all straining my self,
 “ and taking Cold, which Doctor
 “ *Wagstaff* had told him after bleed-
 “ ing was of ill Consequence, tho’
 “ little regarded. Our Letters are
 “ not yet come in from *London*, but
 “ if I receive any this Post, you
 “ may expect to have it answer-
 “ ed, and a farther Account of my
 “ Health

“ Health the latter End of this, or
 “ the Beginning of next Week.

Upon the Receipt of this, his Father concluded him in a very dangerous Condition, and hastened away his Brother to him, with Orders, that, if he were able to bear the Journey, he should come home, where during a lingering Sickness (as he thought it would prove) he might find that tender Care and Attendance which his constant Duty and Affection had so well deserved. His Brother accordingly began his Journey on *Ascension-Day*, presuming the Charity of it would excuse his travelling on so great a Festival. He had promised to write from *Cambridge* the very next Post; but his Father was very much surprized to receive a Letter, which, by the Superscription, appeared to be neither his, nor his Brother's, and upon opening found it thus.

REV. SIR,

" I Am extremely concerned that
 " I am obliged to acquaint you
 " with the most afflicting News of a
 " very great Loss. It has pleased
 " God to take to himself one of the
 " best Youths that I ever knew in
 " this College, and for whom every
 " Body here had the greatest Va-
 " lue. Mr. Roper will write to you
 " next Post, and give you the Par-
 " ticulars of the Manner of his Death:
 " In the mean Time I know I need
 " not pray you to bear this Loss
 " with a suitable Resignation; nor
 " after the Character I have menti-
 " oned, is it necessary to say it is
 " your Son that we have lost. Your
 " younger Son is very well recover'd
 " of the great Surprize he was in on
 " his first hearing the sad News. E-
 " very Thing in Relation to a de-
 " cent Funeral shall be taken Care
 " of by, Sir,

Your most afflicted

MAY 9. 1714.

Friend and Servant

CHR. ANSTEX.

The

The very next Post came the following Letter from his Brother.

HON. SIR,

*St. John's, May 11.
A Ground-Chamber.*

“ I Must intreat you to cease your
 “ Grief for my dear Brother’s
 “ untimely, yet happy Departure
 “ out of this World; for he is now
 “ (in the Judgment of all that knew
 “ him) much happier than we; and
 “ when you hear the Circumstances
 “ which preceded it, you’ll, I’m confident,
 “ agree with me in that
 “ Phrase I used just now of *happy*
 “ *Departure*. This therefore that
 “ follows, you may depend upon as
 “ certain, for indeed I cannot affirm
 “ any Thing of my self, who did but
 “ set out from home the Morning
 “ next to that fatal Night. He was
 “ in Company with Sir *Newton* that
 “ Night, till about eight o’th’Clock,
 “ and then retired, telling him he
 “ had Business at home, (which was
 “ to prepare himself for the Blessed

“ Sacrament next Morning, this be-
 “ ing *Ascension-Eve*) accordingly ha-
 “ ving examined himself (as was
 “ found by a Paper of his own Wri-
 “ ting) and pray’d for Devotion in
 “ celebrating those Myſteries (as
 “ may be ſeen by the Books that
 “ were found open on his Deſk) it
 “ pleaſed Almighty God then and
 “ there to take him to himſelf, and
 “ that he ſhould die ſuch a Death,
 “ as he had (I doubt not) often de-
 “ ſired, in that Prayer of Doctor
 “ *Wichcot*, which I wrote for him
 “ into his *Nelson*; when he was nei-
 “ ther unprepared, nor his Accounts
 “ unready, *when he was in a perfect*
 “ *Renunciation of the Guiſe of this*
 “ *mad and finful World*, and not
 “ being tormented by a lingering
 “ Sickneſs; for in all Probability
 “ he was taken away in an Inſtant,
 “ having not made the leaſt Noiſe,
 “ not even ſo much as to be heard
 “ by his good Neighbour Mr. Ro-
 “ per. The Time he died, happy
 “ for

“ for him, unhappy for all that
 “ knew him, is supposed to be a-
 “ bout nine or ten a Clock on *Wed-*
 “ *nesday* Night. His Body was in-
 “ terred in the Chancel of *Allhal-*
 “ *low's* Church on *Friday* Night, and
 “ his Funeral very decently per-
 “ formed the *Sunday* Night follow-
 “ ing. There was within the Col-
 “ lege Walls a very great Atten-
 “ dance of Fellows and Scholars,
 “ yea, and Fellow-commoners too,
 “ (who are generally negligent at
 “ these Times) but a much greater
 “ Multitude expected the Bier at
 “ the Gates. For having the Week
 “ before performed public Exer-
 “ cise in the Schools with great Ap-
 “ plause, his Death was more uni-
 “ versally taken Notice of, and sad-
 “ ly lamented too as may be seen
 “ by the ingenious Elegies which
 “ People so freely made on this Oc-
 “ casion; some of which, I hope,
 “ will e'er long be sent you. The
 “ Master, when I was with him ye-

“ sterday to write my *Rediit*, told
 “ me, he hoped I should continue
 “ in Health, tho’ he could not but
 “ own the great Loss befallen both
 “ my self and the College; so en-
 “ quiring after your Health, dis-
 “ missed me. After which I went
 “ to Mr. *Baker*, who desired me to
 “ give his Service to you, and tell
 “ you that he joined in bewailing
 “ the Loss of such an Ornament to
 “ the College. Whither (tho’ I was
 “ in the Town on *Friday* in the Af-
 “ ternoon) I came not before *Satur-*
 “ *day*, but no nearer the Chamber
 “ than Mr. *Raper’s* Door, and can’t
 “ find in my Heart to go any higher.
 “ I have, indeed, no Relish for the
 “ College, and should not abide
 “ it, were it not for some good
 “ Friends, whom I am very much
 “ obliged to. But after six Weeks
 “ I shall have kept my Term, and
 “ then, I hope, to see you again, and
 “ take a little School-Burden off
 “ from you, which, I am sure,
 “ must

" must lie heavy, when such a sad
 " Addition comes to it; and what-
 " ever Alterations I find in my self,
 " I am pretty sure they are in no
 " less Degree at home on such an
 " Occasion. Pray, Sir, give my Du-
 " ty to my Mother.

Your obedient Son,

PHILIP BONWICKE.

P. S. " Mr. Roper desired me to
 " give his Service to you, and beg
 " your Pardon for not writing ac-
 " cording to Promise, for he is in
 " no Condition to do it. On *Wed-*
 " *nesday* Night he received an Ac-
 " count of the Death of Doctor
 " Turner, President of *Corpus Chri-*
 " *sti Oxon.* his best Friend in the
 " World; and on *Thursday* had
 " the Shock of finding my dear
 " Brother's dead Body in his Stu-
 " dy. He desired me also to tell
 " you, that he thinks his Death
 " ~~was~~ ^{from} proceeded by an Extravasation
 " of Blood upon his Lungs, occa-
 " sioned

“ fioned from winding up the Clock
 “ that Day, which he had not done
 “ for a Week before.

There can little be added to this pathetic Account of his Death. It must only be observed, that next Day being *St. John Port Lat.* one of their Foundation Days, (as they call it) as well as *Holy Thursday*, his Death was not so soon discovered as otherwise it might have been. He was then alone, his Brother and his other Chamber-fellow being in the Country; and tho' he was asked after by several, because miss'd at the public Communion that Day, where all were obliged to be present; yet it passed off without further Enquiry till after Evening Prayer, when his dear Friend (with whom he had last conversed, and very chearfully, as he said, tho' he complained his Head was out of Order) ask'd the Bedmaker whether he lay at home that Night, and she answering no, he

he, knowing his constant Regularity in that and all other Particulars, bid her go and tell Mr. *Roper*, whose Mind immediately misgave him; and going up and forcing open the Study Door, he found him sitting in his Chair cold and stiff, and so leaning back that the Chair lay against the Door, his Candle by him unlighted (as was supposed) that he might be the more retired and undisturbed; his *Officium Eucharisticum* open before him, with a Paper in it, containing the Abstract of that Week, from *Sunday* Morning to the End of that Day, *Wednesday*; his *Nelson*, Common-Prayer-Book, and others lying by it. Thus he, whose Lamp was always burning, had by the good Providence of God now trimmed it, ready for the Approach of the Bridegroom; and gave up his Soul to his blessed Redeemer in that very Place, where he had often before offered it up in Prayer. This was an *Abavacia*, far beyond what

the poor Heathen Emperor could wish for himself and his Friends, being heightened by a Hope full of Immortality.

By his constant regular reading of *Nelson*, he was at this Time more especially prepared for his Dissolution. For after he had finished his Resolutions on *Easter-Eve*, the Discourses and Prayers for that Day are all preparatory for Death; and one of them is that very Prayer of Doctor *Wichcot*'s his Brother mentions. On *Easter-Day*, and its two attendant Festivals, he was directed by that good Book to meditate on *Christ's* Resurrection and his own, and the Immortality of the Soul; to set his Affections on Things above; to prefer the Interest of his Soul before all the Advantages of this Life; to prepare his Body by Purity and Sobriety for that Honour and Happiness it is designed for at the Resurrection; and was furnished with suitable Prayers. On *St. Philip* and
St.

St. *James* he was instructed in the Duty of Self-denial, and encouraged to part with Life and all earthly Comforts, and rather die and suffer the greatest Hardships, than out of a Fondness to this World and the Enjoyments of it, to do any Thing unbecoming the Religion of *Jesus Christ*. The Discourse on the Rogation Days is wholly upon Prayer, teaching us what we ought to pray for; upon what Conditions God has promised to hear our Prayers; in what Manner we ought to pray; what Prayers are most acceptable to God, and most necessary for us; what are the great Advantages of the frequent and devout Exercise of this Duty; as that it is the best Method to get the mastery of our evil Inclinations, and to overcome our vicious Habits: It preserves a lively Sense of our Duty upon our Minds, and fortifies us against those Temptations that continually assault us: It raises our Souls above this World

I

by

by making spiritual Objects familiar to them, and supports us under the Calamities and Crosses of this Life, by sanctifying such Afflictions: It leads us gradually to the Perfection of Christian Piety, and preserves that Union between our Souls and God, in which our spiritual Life consists. Immediately after reading this and the Meditation for the Day in his *Officium Eucharisticum*, he betook himself to this devout Exercise, and the Examination of himself preparatory to the Holy Communion. After which he went to Evening-Prayer in the Chapel, where he was called upon in the Voice of the Church, to ascend in Heart and Mind after his blessed Lord. In Obedience to which Call about eight o' th' Clock, according to his Brother's Letter, and his own Minutes, he betook himself again to Examination and Penitence; and being acted by a nobler Principle than the Fear of Death, prepared himself, in the best Manner

it

it was possible, for Death, and the actual Ascent to the blessed *Jesus*, which immediately followed.

He had left Papers in three several Places of his *Nelson*, which shewed what Parts he had last made Use of; the First was at the Prayers for *Trinity-Sunday*, the Second in the Preparation for Death on *Easter-Eve*, and the Third in the Examination of himself on all *Fridays* in the Year. That he had finished his sacramental Preparation according to the Method of the *Officium Eucharisticum*, may be gathered from his having consecrated, (as it appeared he had) and set apart what he designed for the Offertory the next Day; which is one of the last Things to be done according to that Book, that Charity may crown the Devotions of the Day. And in such Charities, out of his little Stock, he had expended in three Years and about eight Months, the whole Time from his Admission at *St. John's* to his Death, above four Pounds.

Pounds. Nor did his Charity exert it *self* only in Almsgiving, but in all the other Branches of it, particularly in that of hoping the best, and judging the best of others. Of which, among other Instances that might be given, take this of *July 7, 1713.* which being a State Holy-Day, he absented himself from the public Prayers, but his Brother was present at 'em. However, for this he condemned him not, but thus charitably express'd himself in a Letter to his Father that Day; " I dare say my Brother would not have gone, had he thought he could not lawfully". He shewed his great Charity for Souls, in the Care he took to instruct some of the meanest College Servants in the Principles of Religion and Piety, and helping them to good Books for that Purpose; a Charity which exceeds all corporal ones, as much as the Soul is superior to the Body.

I am

I am not able to give you any better Account of his Studies for the three Months of this Year that he was in College, than I gave you for the eight Months of the former Year; but this I am sure of, that he continued the same early riser, that he had been all along, to the last Day of his Life; and the *Sunday* before his Death, when he was obliged to keep in on Account of his Illness, and having been let Blood the Day before, I find him rising at half an Hour after six, tho' sick at that very Time, and immediately betaking himself to his Prayers. And indeed it is wonderful to consider, that he who had such an infirm Body, so often ailing, would not indulge it that Ease, which any one but himself would have judged necessary.

He went on in this Time in reading *Eckard's Roman History*; Doctor *Hammond* on the New Testament, whom by this Time he had gone almost quite through; *Terence*, *Tully*,
and

and *Hebrew Psalms*. He read also *Fontenell's Plurality of Worlds*, *Appian's Roman History in Greek*, *Hooker's Ecclesiastical Polity*, (as appears by the Abstract he made out of each) and *Whiston's Astronomy*. He made one *Greek Theme*, one Copy of *Latin Verses*, two *Theses*, one *Latin* and one *Greek Declamation*; besides the public Exercises at the School, which his Brother in his Letter took Notice of.

And now if any one shall compare the Rules given by Doctor *Barecroft*, in his Advice to a Son in the University, with the Practice of this pious Youth, he will find it to come up to 'em in almost all the Particulars; tho' it is a Question whether he had ever read that Advice, it being not among his Books, nor any where taken Notice of in his Minutes. His Brother sent his Father several of those Copies of Verses which were made on his Death, one of which I shall transcribe.

On

*On the Death of my pious Friend
and Schoolfellow AMBROSE
BONWICKE.*

WITH honest Tears to praise the vir-
tuous dead,

Is the best Office Men to Men have paid.

So the great Patterns of past Ages slept,

And to our great Forefathers nobly wept.

The good, the young, the lovely and the
great,

Have always by the Muse been laid in
State,

And in immortal Verse surviv'd their Fate.

The list'ning Crowds with glorious Heat
were fir'd,

And strove to be what they so much admir'd.

Wing'd by the Muse, whene'er the Hero dies,

He takes Possession of his native Skies.

The

The pious Monarch who adorn'd his Throne,
 And made the Cares of all Mankind his own,
 The Purple he deserv'd must ever have;
 His Fame, his Worth, his Honour know
 no Grave.

If but a Swain, a sighing *Daphnis* dies,
 The murm'ring Rivers to new Sorrows rise:
 The Mourning spreads thro' all the echoing
 Hills,

And *Rhodope* complains in weeping Rills;
 The frozen *Hebrus* bursts with heaving Sighs,
 And pours new Streams of Pity from his
 Eyes;

The Morning lowers and the Sun looks pale,
 The Flowers hang their Heads, and Birds
 bewail.

And shall no Tears, no tributary Verse,
 In lonely Strains attend our present Hearse?
 Must all be swallow'd in the Gulf of Death,
 And shall his Fame fly from us with his
 Breath?

Will

Will no kind Muse revive the sinking Youth,
 Adorn'd with Letters, Constancy and Truth;
 Dress'd in the Piety of silver Hairs,
 Finish'd in Virtue, tho' a Youth in Years;
 Who dy'd in Life's gay Prime and Spring of
 Joy,

Who in the Prime of Life was fit to die ?

Ah no --- my Friend, a Thousand Ties

invite,

Worth, Education, Friendship all unite,

And say it is my Duty now to write.

Condemn my Verses, but applaud my Love,

Virtue like yours 'tis Virtue to approve.

Rain to thy Merit would my Sorrow raise

A strong, a well built Monument of Praise :

Such soft Complaining as sweet Cowley sung,

When his sad Harp to *Harvey's* Name he

strung;

Harvey,

Harvey, whom all the Fields of Cambridge
knew,

On ev'ry Tree the sacred Friendship grew,
Till the dull Morn drove on th' unwilling Light,
As conscious what was done that dismal
Night.

Pangs sharp as his, fair Youth, for thee
I feel,
More beautiful his Verse, not more his Zeal.
Forgive my want of Power to commend,
Unlike the Poet, tho' alike the Friend.

Ah! hapless Youth! by what Mistake of
Fate,
The Sun which rose so bright, so soon
should set ?]

Why wast thou torn from Nature's happiest
Bloom,
From Life's fair Dawning hurry'd to the
Tomb?

Thy rising Virtues were with Pleasure seen,
 And Nature shew'd us what thou might'st
 have been :

But while we gaz'd, and lov'd the heav'nly
 Boy,

The Grasp of Death chill'd thee and all our
 Joy.

So the fair Product of the flow'ry Bed,
 Which rais'd above the rest its painted Head,
 The Garden's Glory, and it's Master's Pride,
 Bedeck'd with beauteous Lights on ev'ry Side;
 Struck by a sudden Blast dissever'd lies,
 And all its Colour, all its Beauty dies.

But ah ! we think amiss, and wrong his
 Fame,

His Race was shorter, but his Prize the same.
 We talk of Deaths and dark untimely Graves,
 And blame the happy Providence which
 faves.

We

We dress the pious Youth in our own Fears,
And count the Age of Saints by common
Years.

While he serenely happy sits above,
Smiles at our Sorrows, and forgives our
Love.

What is long Life? What all the Shine of
Courts?

What is the World, its Business or its Sports?
The Seat of Danger, Error and Mistake,
Where we adore and fear the Things we
make.

He view'd the gilded Toys with other eyes,
Who while on Earth convers'd above the
Skies.

He reach'd the Goal, e'er others had begun,
And rested sooner, who had faster run.
Tell not his Days, his Age of Virtues tell;
He liv'd a Length of Time, who liv'd so
well.

Hail!

(1769)

Hail! happy Youth! discharg'd from
Flesh and Blood;
And from the Power of not being good.
Hereafter when we wash with Tears thy
Urn,
'Tis not for Thee, but for our selves we
mourn.

LAMB. JACKSON, A. B.

There was a Monument erected
for him in the Chancel of *Allbal-
lows*, near the Place of his Burial,
with the following Inscription made
by the Author of the foregoing
Verses.

Respect

Respice paululum,
Si sincera fides, si candida veritas,
Si flos Juventutis redolens virtutem
Ad quod respicias habet:
Hic jacet quod post se reliquit
Impatiens terræ AMBROSIVS BONWICKÆ,
Egregius multi nominis JUVENIS,
Majoris multo postea futurus,
Qui perbreve vitæ emensus stadium,
Magnum virtutis circulum feliciter complevit;
Et satis vixit.
Recepit pia sancti Johannis ædes,
Nec magis piam alluit Camus ædem,
Castumq; formavit Juvenem sanguis fovit,
Nec magis castum fovit unquam Juvenem,
Educens bonam in frugem semina,
Quæ Ludus olim jecerat literarius,
Cœlestis irrigaverat favor,
Sincero ipse excoluerat pectore.
Obiit Maii 5^{to} 1714, Ætatis suæ 23.

PHILIPPUS BONWICKÆ

Ejusdem Ædis Alumnus fratrem charissimum
ut Pietate, ita & Moris quàm proximè secutus
est. Obiit enim 14. Mar. ejusdem Anni, Ætat.
sua 18.

This

This small Addition was made to the Inscription upon the Death of his Brother, who died of the Small Pox, and was buried close by him; by whose Death this Account has lost much of its Perfection and Beauty. But such as it is it may be depended upon as faithful, having been chiefly made up out of his Letters which his Father had preserved, and those other private Papers, which were never designed to see the Light, but by his sudden Death had the good Fortune to outlive him.

If now upon the reading of this it should please God to move the Heart of any young Person to remember his Creator in the Days of his Youth, and to imitate the Example here set before him; let him immediately fall down on his Knees, and give him Thanks, that by his good Providence he hath put this little Book into his Hand, and his Grace into his Heart, to make a right Use of it; and beg the Continuance of that Grace, that his good Intentions prove not abortive.

To

To which Purpose it may be useful to take this Caution along with him, viz. That he aim not the equalling it in every Particular at first, but content himself with a firm Resolution of abandoning all known Sin, and then proceed to those Degrees of Piety, Mortification and Self-denial, he here meets with, as he finds he is able, and that he try the Strength of his Shoulders before he too much increases the Burthen. So shall there be Joy in the Presence of the Angels of God, and of the Spirit of this young Man, among those of other just Men made perfect, and some Addition even to the Happinels of Heaven. *Which God of his infinite Mercy grant for the Merits of Christ Jesus our Saviour, the only perfect Example, to whom with the Holy Spirit, three Persons, and one glorious Lord God, be given all Honour, Praise and Thanksgiving, by all Angels, all Men, all Creatures, for ever and for ever. Amen. Amen.*

